

१२/१२/१२

THE VĀLMĪKĪYA RĀMĀYANA

श्रीमद्वाल्मीकीयरामायणम्

श्री-गोविन्दराजीय-रामानुजीय-तनिश्रीकी-महेश्वरी-ध्यातव्यव्याख्या-चन्द्रयाज्ञिक-संग्रह

Swami Divyānanda Puri
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VARANASI.

स्वामी दिव्यानन्द पुरी धर्मार्थ ट्रस्ट
गोविन्दमठ - वाराणसी

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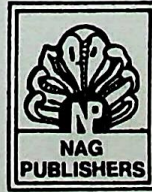
श्रीमन्महाभारत-नीलकण्ठी टीका सहित

श्रीमद्वाल्मीकीयरामायणम् THE VĀLMĪKĪYARĀMĀYANA

(श्री-गोविन्दराजीय-रामानुजीय-तनिश्लोकी-महेश्वरतीर्थीयाख्यव्याख्या चतुष्टयालङ्कृतं
मुनिभावप्रकाशिका-सत्यतीर्थीयादिव्याख्योद्धृत टिप्पणी संवलितम् च)

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NAME INDEX TO THE VALMIKIYA RĀMAYANA

A अ

AMŚUDHĀNA (अंशुधान) - a village. Finding it difficult to cross the Gaṅgā here Bharata drove to Prāg-vaṭa (II. 71.9).

AMŚUMĀN (अंशुमान) - Son of Asamañja (I.38.22; I.70.38). Agreeable to all people and of sweet speech (I.38.23). दृढधन्वा महारथः (I.39.6). Placed in charge of the sacrificial horse by Sagara (I.39.6-7). At the desire of Sagara went to the nether world in search of his uncles and the cattle-lifter, directed by the Regional Elephants. Coming upon the heap where his uncles had been reduced to ashes, he found the horse roaming about. With the advice of Garuḍa performed the Tarpaṇa ceremony in memory of his uncles with the water of the Gaṅgā, and then returned to Sagara with the horse to complete the sacrifice (I.41.1-23). पुरुषव्याघ्रः (I.41.14). महातेजाः (I.41.15). शूरः कृतविद्यः तेजसा पूर्वं तुल्यः (I.41.2). Elected king by the people on the demise of Sagara. A great king, whose son was

Dilīpa. Passing on the reins of the government to Dilīpa, practised austerities on the heights of the Himavān for 32 lakh years (I.42.1-4). वीर्यवान् महातपाः (I.41.22). सुधार्मिकः (I.42.1). तपोधनः (I.42.4). तेजसा लोके अप्रतिमः (I.44.9). राजर्षि गुणवान् महर्षिसमतेजाः, ब्रह्मतुल्यतपाः, क्षत्रधर्मस्थितः (I.44.10).

AKAMPAṆA (अकम्पन) - Carried the news of the destruction of the Rākṣasa colony of Janasthāna to Rāvaṇa at Laṅkā (III.31.1-2). In reply to Rāvaṇa's enquiries as to who did it (III.31.3-7), described with his leave the appearance (III.31.10-11), strength, and valour of Rāma (III.31.14-20; 22-28) and finally advised Rāvaṇa to abduct Sītā without whom he thought Rāma could not live long (III.31.29-31). Appointed general of the Rākṣasa army by Rāvaṇa after Vajradamṣṭra. सर्वशास्त्रकोविदः A strict disciplinarian, defender and leader of the army in wars, well-wisher of Rāvaṇa and an experienced soldier (IV. 55. 1-4). मेघामः मेघवर्णः मेघस्वनमहास्वनः (VI.55.7). In the battle field never shook even

before the Devas (VI.55.8). सिंहोपचितस्कन्धः शार्दूलसमविक्रमः (VI.55.12). Went out at the head of a large army driving in a chariot and disregarding all sorts of omens (VI.55.7-13). Did fearful slaughter in the ranks of the Vānara army (VI.55.28). Finding that the Rākṣasa army was being cornered by the Vānaras, drove the chariot that side and wrought havoc in the ranks of the Vānaras (VI.56.1-7). रथिनां वरः (VI.56.6). Received Hanūmān with a shower of arrows (VI.56.11). Cut off the hill-top to pieces with which Hanūmān attacked him (VI.56.18). On finding the havoc wrought by Hanūmān in the ranks of the Rākṣasa army (VI.56.19-24), shot 14 deadly arrows at him and fought on till struck down dead (VI.56.25-30). महात्मा नवोदिता-कौपमताम्रवक्त्रः Accompanied Rāvaṇa to the battle field riding on an elephant (VI.59.14). Son of Sumālin and Ketu-Matī (VII.5.38-39). Overwhelmed in the action against Māndhātā (VII 24(c).34). Accompanied Sumālin to fight against

the Devas (VII.27.28).

AKOPA (अकोप) – A counsellor of Daśaratha (I.7.3).

AKṢA (अक्ष) – A Rākṣasa, roughly handled by Hanūmān (I.1.75) Rāvaṇa's son. Went out to fight with Hanūmān at the desire of Rāvaṇa. Fought with Hanūmān, but was killed at the end (V.47.1-36). समरोद्धतोन्मुखः (V.47.1). प्रतापवान् कांचनचित्रकार्मुकः (V.47.2). वीर्यवान् नैर्ऋतर्षभः (V.47.3). अमरतुल्यविक्रमः (V.47.6). हरीक्षणः (V.47.8). समाहितात्मा (V.47.10). आशुपराक्रमः (V.47.12). समाधिसंयोग विमोक्षतत्त्वविद् (V.47.14). रणचण्डविक्रमः प्रवृद्धतेजो बलवीर्यसायकः (V.47.19). वीर्यदर्पितः क्षतजोपमेक्षणः (V.47.20). रथिश्रेष्ठतरः (V.47.22).

AGASTYA (अगस्त्य) – A Ṛṣi who with his brother dwelt in the Daṇḍaka forests. Rāma during his exile paid a visit to them. Directed by him, Rāma came in possession of certain divine weapons (I.1.42-43). Rāma's visit to him foreseen by Vālmikī (I.3.19). Sunda having been killed by him. Tāṭakā and her son, Mārīca rushed at him, but he changed them into Rākṣasas. ऋषिसत्तमः, भगवान् ऋषिः (1.25.10-13).

On the eve of his banishment, Rāma in-

structed Lakṣmaṇa to send valuable presents and some cows to him. ब्राह्मणोत्तमः (II.32.13-14).

मुनिसत्तमः (III.11.30), महर्षि धीमान् (III.11.32). महामुनिः (III.11.37). With a desire to do good to humanity, cleared the Southern regions of demons (III.11.54). At the request of the Devas, ate away Vātāpi, the Asura, and reduced to ashes his brother, Ilvala (III. 11. 55-67). द्विजेन्द्रः दीप्ततेजाः (III. 11-66). His hermitage described (III.11.73-76; 79-80; 86; 89-93). Made the Southern regions habitable by destroying the Rākṣasas (III.11-81-84). Stopped the growth of the Vindhya hills (III.11.85). स्वेनैव कर्मणा लोके विख्यातः (III.11.79). पुण्यकर्मा (III.11.81). दीर्घायुः (III.11.86). लोके विश्रुतकर्मा (III.11.86). लोकोर्चितः साधुः सतां हिते नित्यं रतः (III.11.87). The disciple, instructed by Lakṣmaṇa (III.12.1-4) entered the fire-temple and announced the arrival of Rāma (III.12.5-9). मुनिश्रेष्ठः तपसा दुष्प्रधर्षणः (III.12.6). Instantly asked him to show them in (III.12.9-12). Appeared before Rāma etc. surrounded by disciples (III.12.21). भगवान् तपसां निधानः (III.12.23). Saluted by Rāma etc. (III.12.24) offered them seats, and received them formally

(III.12.26-27). Honoured Rāma separately, for he was the king as well as a guest (III.12.28-30), and presented him with divine weapons (III.12.31-37). Praised highly the womanly qualities of Sītā, and the loyalty of Lakṣmaṇa (III.13.1-8). अनल इव दीप्तः (III.13.9). In reply to Rāma's enquiry (III.13.10-11) suggested the name of Pañcavatī; then described the route (III.13.12-22). सत्यवादी, Gave leave to Rāma etc. to depart (III.13.23-24). भावितात्मा (III.15.12). Congratulated Rāma on the destruction of Khara, and explained to him the mystery of Indra's visit to the hermitage of Śarabhaṅga (III.30.34-37). His annihilation of Vātāpi referred to (III.43.42-44).

Lived near the Malaya hills. आदित्यसंकाशः ऋषिसत्तमः महात्मा; Sugrīva instructed Aṅgada and others to propitiate him before proceeding further in quest of Sītā (IV.41.15-16). Placed the Mahendra hills in the bottom of the sea (IV.41.20). Viśvakarmā built a mansion for him on the heights of the Kuñjara Hills (IV.41.34-36). Guardian deity of the South (IV.45.6).

Appeared before Rāma on the eve of his

final struggle with Rāvaṇa, and communicated to him the victory-yielding स्तव addressed to the Sun, and advised him to repeat it thrice before fighting with him (VI.105.1-27). His cultural conquest of the South referred to by Rāma (VI.115.14).

Came to congratulate Rāma on his return home (VII.1.3). Requested the porter to inform Rāma that the Ṛṣis were waiting outside (VII.1.8-9). At the request of Rāma (VII.1.29-36), proceeded to narrate the life-history of Indrajit (VII.2.30). कुम्भयोनिः (VII.2.1); (VII.37 (b).5). त्रेताग्निसमविग्रहः (VII.4.2). In reply to Rāma's query (VII.4.1-7), described the history of the early Rākṣasa settlers of Laṅkā (VII.4.8). In reply to Rāma's question (VII.10.1), described the austerities practised by Rāvaṇa etc. (VII.10.2-49). In reply to Rāma's query (VII.23 (e).66-67), said that the island man was the Lord Kapila, and the 30 crores were the reflections of his Great Soul (VIII.23 (e).67-70). In reply to Rāma's enquiry (VII.31.1-4), described Rāvaṇa's discomfitures (VII.35.5-34,44). In reply to Rāma's query (VII.35.1-13)

proceeded to describe how on account of an imprecation, Hanūmān was not conscious of his strength (VII.35.14-36,49.). Asked for permission to retire (VII.36.51). Accepting Rāma's invitation, withdrew (VII.36.58-59). At the request of Rāma (VII.37(a).1-3), narrated the birth of Ṛkṣa-rāt, Vālin and Sugrīva (VII.37(a).3-59). Explained why Rāvaṇa had abducted Sītā (VII.37(b).5-37 (c).28) in the words of Nārada (VII.37(d).1-9). Described the discomfiture of Rāvaṇa at the hands of women of Śveta-dvīpa (VII.37(e).1-55). Retired (VII.37(e).61). Born of a pot in which Mitra and Varuṇa had deposited their energy; retreated soon after, saying to Mitra, "I am not your son." तेजोमयः, विप्रः, ऋषिस्तमः (VII.57.4-5). Received the Devas warmly and honoured them equally (VII.76.21). Receiving Rāma duly, congratulated him for having restored the Brāhmaṇa's child to life, and offered to make a gift of a few ornaments to him (VII.76.25-33). In reply to Rāma's query (VII.76.33-36), proceeded to narrate an anecdote of the Tretā Age (VII.76.36). How he had seen a heavenly being feeding on a corpse in a

lonely forest, and how out of curiosity he enquired why he ate such impure things (VII.77.1-20). Moved to hear Sveta's sad story (VII.78.1-25), accepted his gifts, thus paving his way to heaven (VII.78.26-29). In compliance with Rāma's wish (VII.79.1-3), described the story of Rājā Daṇḍa (VII.79.4-81). As the evening came on, advised Rāma to say his evening prayers (VII.81.21-22). धर्मेन्द्रः (VII.82.8). In reply to Rāma's application (VII.82.5-7) granted him permission to depart (VII.82. 8-13). सत्यशीलः (VII. 82.14).

AGASTYA'S BROTHER - Lived at the distance of 4 Yojanas to the south of Sūtīkṣṇa's hermitage (III.11.37). His hermitage described by Rāma (III.11.47-53). Rāma, etc. on their way to Agastya's place broke their journey for a night there (III.11.69-70). Next morning with his permission left for Agastya's hermitage (III.11.71-73).

AGNI (अग्नि) - At the desire of Brahman produced Nīla (I.17.13). On being vanquished by Bali waited on Viṣṇu (I.29.6). Requested by the Devas petrified the discharged energy of

Mahādeva (I.36.17). Waited on Brahman along with other Devas to obtain a commander-in-chief (I.37.1-2). Referred to by Brahman to be the one who could bring about the birth of the commander of gods (I.37.7). Deputed by the Devas to bring about the birth of a son by depositing the energy of Mahādeva in Gaṅgā (I.37.10-11). हुताशनः (I.37.11). पावकः (I.37.12). Went to Gaṅgā and asked her to bear the child to please the Devas (I.37.12). Gaṅgā being ready (I.37.13) saturated her through and through (I.37.14). Gaṅgā pleading inability (I.37.15) directed her to deposit the foetus by the side of the Himavān (I.37.17). सर्वदेवपुरोगमः (I. 37. 15). Elected Kārtikeya commander-in-chief of the divine army (I. 37. 30). Requested by Indra to get his testicles restored (I.49.1), approached the Pitṛs for remedy (I.49.5). Became nervous when Viśvāmitra wanted to hurl the Brahma weapon at Vasiṣṭha (I.56.14). His protection invoked by Kausalyā on the eve of Rāma's exile (II.25.24). Agitated at the austerities of Maṇḍa-karṇi sent five Apsarās to create mischief (III.1.13-15). Greeted by Sītā

on the appearance of Hanūmān, as Rāma's messenger (V.32.14). His temple at Agastya's hermitage visited by Rāma (III.12.17). His portection invoked, by Sītā in favour of Hanūmān (V.53.25-28). Begot Sannādāna on a Gandharva girl. कृष्णवर्त्मन् (VI. 27.20). Came out of the fire placing Sītā on the lap and testifying to her spotless character, and advised Rāma to accept her as his wife (VI.118.1-10). लोकस्य साक्षी (VI.118.5). On the destruction of Lavaṇa (VII.69.36) appeared before Śatrughna ready to grant boons (VII.70.1-3). Disappeared after granting him the boon (VII.70.6-7). Congratulated Rāma on the death of Śambūka (VII.76.5-6). On the flight of Indra (VII.85.15-16), approached Viṣṇu (VII.85.17). Paid his respects to Viṣṇu (VII.110.13).

AGNI-KETU (अग्निकेतु) - A Rākṣasa chief who in Rāvaṇa's court stood ready with his arms to kill Rāma, etc. (VI.9-2). Fought with Rāma (VI.43.11). Killed by Rāma (VI.43.26-27) दुर्धर्षः (Ibid).

AGNI-VARṆA (अग्निवर्ण) - Son of Sudarśana and father of Śīghraga (I.70.40-41).

ĀNGAS, THE (अङ्ग) - Ruled over by Romapāda (I.9.8). Stricken with drought (I.9.9). So called, because Kandarpa when reduced to ashes by Mahādeva, cast off his body (अङ्गम्) here (I.23.10-14). Daśaratha offered the produce of --to appease the wrath of Kaikeyī (II.11. 37-38). Sugrīva asked Vinata to go there in quest of Sītā (IV.40.23).

ĀNGADA (अङ्गद) - Son of Vālin and Tārā, the Crown-Prince. While he went into the forests, the spies informed him about the alliance between Sugrīva and Rāma. This fact he reported to Tārā (IV.15.15-18). गुणज्येष्ठः कनकाङ्गदः (IV.18.50). बालः अकृतबुद्धिः एकपुत्रः मे प्रियः (IV.18.52). Vālin on his death-bed asks Rāma to take care of him (IV.18.50-53). वीरः सुकुमारः सुखोचितः (IV.20.17). प्रियचारुवेषः (IV.20.24). Sugrīva asked by the dying Vālin to take care of him on his death (IV.22.8-15). सुग्रीवस्य तुल्यपराक्रमः (IV.22.11). तेजस्वी तरुणः (IV.22.12). Advised by his dying father to follow the wishes of Sugrīva (IV.22.20-23). पिङ्गाक्षः (IV.23.22). Asked by his mother touched the feet of the dead Vālin repeating his name (IV.23.22-25). सुजनः सुवश्यः (IV.24.20).

Asked by Lakṣmaṇa to bring garlands, cloths, oil, ghee etc. (IV.25.16). Helped Sugrīva in placing the corpse of Vālī in the palanquin (IV.25.28). Embraced by the weeping Tārā and other ladies of the harem (IV.25.33-34). With a heavy heart placed the dead body of his father on the pyre, set fire to it and walked solemnly round it and then along with others performed the तर्पण ceremony (IV.25.49-53). वीरः (IV.26.12). ज्येष्ठः सदृशः विक्रमेण च अदीनात्मा (IV.26.13). Appointed Yuvarāja by Sugrīva at the desire of Rāma (IV.26.38). Became perturbed at seeing Lakṣmaṇa advancing towards him angrily (IV.31.31). At Lakṣmaṇa's request (IV.31.32-34), hurried to announce him (IV.31.35), संभ्रान्तभावः परदीनवक्त्रः तरस्वी. Did so after saluting Rāma, Tārā and Sugrīva (IV.31.36-37). Lakṣmaṇa passed by his well-furnished house in Kiṣkindhā (IV.33.9). Joined Sugrīva with 1000 Padmas and 100 Śaṅkhas of Vānaras (IV.39.29.30). Sugrīva appointed him as the general of the contingent going to the South in search of Sītā (IV.45.6). Accompanied Hanūmān to the south (IV.48.1). Sear-

ched the Vindhya for nothing (IV.48.2-6). Killed a mighty Asura in the water-less and tree-less tract (IV.48.7-23). Finding his companions dispirited, proposed that they should once more ransack the southern parts in search of Sītā for fear of Sugrīva and Rāma (IV.49.1-10). महाप्राज्ञः (IV.49.1).

Once more searched in vain the Vindhya forests and the Rajata hills till overtaken with fatigue (IV.49.15-23). Having ransacked the Vindhya, entered the Rkṣa cave in search of water (IV.50.1-8). सिंहवृषस्कन्धः पीनायतभुजः (IV.53.7). When coming out of Rkṣa cave he discovered that the time allotted by Sugrīva was already past, proposed to die of starvation on the sea-side as Sugrīva would never tolerate the failure of the expedition (IV.53.7-19).

बुद्ध्या ह्यष्टांगया युक्तः चतुर्बलसमन्वितः चतुर्दशगुणः तेजोबलपराक्रमैः शश्वच्च आपूर्यमाणः श्रिया शुक्लपक्षादौ वर्धमानः शशाव बुद्ध्या बृहस्पतिसमः विक्रमे पितुः सदृशः (IV.54.2-4). Vehemently condemned the faults of Sugrīva and along with his companions undertook to die of starvation (IV.55.1-23). On finding Sampāti drawing towards them bemoaned their lot and

praised Jaṭāyu for his whole-hearted devotion to Rāma's cause (IV.56.6-16). In reply to Sampāti's enquiries introduced himself, described the death of Jaṭāyu and the circumstances that had led the Vānaras to take to fasting (IV.57.4-19). Anxiously asked Sampāti to direct the Vānaras to Rāvaṇa's place of refuge (IV.58.8-10). Finding his followers dejected at the sight of the roaring sea tried to rouse their courage (IV.64.8-10). Next day, held again a council and asked the Vānaras who could save their lives and limbs from being destroyed by Sugrīva, by leaping across the sea, to come forward (IV.64.11-19). When everyone kept quiet, exhorted them to speak out (IV.64.20-22). Told in the council that he could certainly jump a hundred yojanas but was not sanguine if he could return (IV.65.18-19). सत्यविक्रमः परन्तपः (IV.65.26). In reply to Jāmbavān's contention that he must allow his servants to try the game first (IV.65.20-27), said that if nobody was ready to go then they should once more take to fasting; for they could not return home without having located the whereabouts of Sītā (IV.65.28-32).

On the return of Hanūmān paid him high compliments (V.57.44-48). Sat down on the Mahendra hills along with Hanūmān, surrounded by the Vānaras (V.57.49-53). After Hanūmān's speech (V.59.1-32) proposed to release Sītā by vanquishing the Rākṣasas without giving any previous information to Rāma and Sugrīva (V.60.1-13). Approving the proposal of Jāmbavān (V.60.14-20) took his way home (V.61.1-2). Gave permission to his companions to drink honey of the Madhu-vana, when they prayed for it (V.61.11-12). धीमान् (V.61.13). Gave free license to the Vānaras to drink (V.62.2-4). On hearing the message delivered by Dadhimukha (V.64.1-12) proposed that they should go to Sugrīva without delay (V.64.12-17). His proposal having been approved (V.64.18-22) went to Sugrīva by the aerial route followed by the Vānaras (V.64.23-26). Approached Sugrīva leading the party of Vānaras and then bowed to Sugrīva and Rāma (V.64.40-41). Carried Lakṣmaṇa on his shoulders during his expeditionary march to the South (VI.4.19). In reply to Rāma's request (VI.17.31-33) suggested that

they should examine well Vibhīṣaṇa before taking him in (VI.17.38-42). मतिमान् (VI.17.38). Guessed that Suka was a spy and as such he should be confined (VI.20.29-30). Placed in charge of the centre of the invading army (उरसि) (VI.24.14). गिरिशृंगप्रतीकाशः पद्मकिंजल्कसंनिभः (VI.26.15).

Son of Indra (VI.30.24). Was to lead the attack against the southern gate defended by Mahodara and Mahā Pārśva (VI.37.27). Pursuant to Rāma's order entered Laṅkā and presented the ultimatum to Rāvaṇa in open court on behalf of Rāma (VI.41.73-81). आत्मवान् (VI.41.85). Hearing the command of Rāvaṇa (VI.73.82-83), allowed the Rākṣasas to capture him; when they had done so he leaped up along with his captors, then demolishing the pinnacle of Rāvaṇa's place, returned to his own camp by the aerial route (VI.41.84-91). Fought a duel with Indrajit (VI.43.6). Smashed to pieces the chariot of Indrajit with his club (VI.43.19). Dismounted Indrajit by destroying his chariot and the driver, hence applauded by the Devas and the sages (VI.44.28-29). At Rāma's desire

went up (VI.45.1-3) to discover the position taken up by Indrajit, but foiled (VI.45.4-5). Repaired where Rāma and Lakṣmaṇa were lying senseless (VI.46.3). Wounded by Indrajit (VI.46.21). Carefully guarded the Vānara army (VI.47.2-4). In reply to Sugrīva's query (VI.50.1) told him that the cause of the fight of the Vānaras was the condition of Rāma and Lakṣmaṇa (VI.50.2-3). Finding that the Rākṣasas under Yajña-damṣṭra were creating a havoc in the Vānara army, annihilated the Rākṣasas (VI.53.27-32).

Finding the Vānara army hard pressed by Vajra-damṣṭra, fought a contested duel with Vajra-damṣṭra in the course of which he uncharioted him, exchanged fists and fought with broad sword and shield, till he killed his opponent (VI.54.16-37). Killed Kumbha-hanū (VI.58.23). Guarded the gate at the desire of Rāma (VI.61.37). Finding the Vānara chiefs panic-stricken at sight of Kumbha-karṇa (VI.66.3) tried to rouse their spirit by delivering a harangue (VI.66.4-7). Finding the Vānara army flying in disorder once more rallied it

delivering a harangue (VI.66.18-32). Fought a duel with Kumbha-karṇa till stunned by a blow fell down (VI.67.42-49). वज्रहस्तात्मजात्मजः (VI.67.42). युद्धमार्गविशारदः (VI.67.47). In obedience to Sugrīva's order (VI.69.81-82) fought a duel with Narāntaka and killed him with his horse (VI.69.83-94). Congratulated by the Devas, became gratified with his achievement (VI.69.95-96). Simultaneously attacked by Devāntaka, Triśhrā Mahodara (VI.70.1-4), bravely defended himself till rescued by Nīla and Hanūmān (VI.70.5-20). Wounded by Indrajit (VI.73.45). Fought a duel with Kampana and killed him (VI.76.1-3). Fought with Śoṇitākṣa, broke to pieces his bow, then snatching away his sword mortally wounded him (VI.76.4-10). Fought single handed with Prajaṅgha, Yārpākṣa and Śoṇitākṣa (VI.76.14-15). Killed Prajaṅgha in a duel (VI.76.18-27). Fought a duel with Kumbha but was badly wounded (VI.76. 46-55). Joined Lakṣmaṇa while he went to fight against Indrajit (VI.85.35). Fought a duel with Mahā-Pārśva when his army was hard pressed and at last killed him (VI.

98.1-22). Greeted Rāma on the death of Rāvaṇa (VI.108.33). Received costly (अङ्गद) on the occasion of Rāma's coronation (VI.128.77). Caressed and honoured by Rāma (VII.39.16-19). Succeeded Sugrīva in Kiṣkindhā (VII.108.22).

ANĠADA (अङ्गद) - Son of Lakṣmaṇa. धर्मविशारदः दृढविक्रमः (VII.102.2). Made King of Kārupatha (VII.102.11).

ANĠADIYĀ (अङ्गदीया) - Capital of Kārupatha, ruled over by Anḡada. Founded by Rāma. रम्या पुरी, रमणीया, सुगुप्ता (VII.102.8).

ANĠA-LEPĀ (अङ्ग-लेपा) - A town of the west. Sugrīva sent Suṣena etc. there in search of Sītā (IV.42.14).

ANĠĀRAKA (अङ्गारक) - A Rākṣasī of the Southern Seas who drew her victims by means of their shadows (IV.41.26). Sugrīva asked Anḡada to search carefully these places for Sītā (IV.41.27).

ANĠIRASA (अङ्गिरस) - A Prajāpati who came after Pulastya (III.14.8). His descendants cursed Hanūmān for creating mischief in the hermitage

(VII.36.32-34). Invited to a sacrificial session convened by Rājā Nimi (VII.55.9).

AJA (अज) - Son of Nābhāga, and father of Daśaratha (I.70.43).

ANĠJANA, THE (अञ्जन) - Hills. Sugrīva asked Hanūmān to send for the Vānaras living there (IV.37.5). 3 crores came thence (IV.37.20).

ANĠJANA (अञ्जन) - A regional elephant (VII. 31.36).

ANĠJANĀ (अञ्जना) - अप्सरसां श्रेष्ठा, विख्याता अप्सरा, alias पुञ्जिकस्थला, wife of the Vānara chief Kesarī, विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि, कामरूपिणी. On account of a curse was born as the daughter of the Vānara chief Kuñjara. One day while she was loitering about on the hills in the form of a human being, Vāyu stripped her naked and had an intercourse with her in mind. Hanūmān was the child of this union. She safely delivered him in a lonely cave (IV.66.8-20). Raped by Rāvaṇa while on her way to Brahman's place (VI.13.11-12) Hence cursed Rāvaṇa (VI.60.11). Daughter of Varuṇa (Ibid). Wife of Kesarī gave birth to Hanūmān.

ATI-KĀYA (अतिकाय) – अतिविवृद्धकायः, विन्ध्यास्तमहेन्द्रकल्पः, धन्वी, अतिरथः, अतिवीरः Accompanied Rāvaṇa to the battle-field twanging his bow (VI.59.16). Nephew of Kumbha-karṇa who mourned the loss of his uncle (VI.68.7). On hearing the words of Tri-śirā (VI.69.1-7), offered to go to the battle-field (VI.69.9). शक्रतुल्यपराक्रमः, वीरः, अन्तरिक्षगतः, मायाविशारदः, त्रिदशदर्पघ्नः, समरदुर्मदः, सुबलसम्पन्नः, विस्तीर्णकीर्तिः, never suffered a defeat, अस्त्रवित्, युद्धविशारदः, प्रवरविज्ञानः, लब्धवरः, शत्रुबलार्दनः भास्करतुल्यदर्शनः (VI.69.10-14). Son of Rāvaṇa, went to the battle-field taking leave of Rāvaṇa (VI.69.17-19). अतितेजस्वी drove in an armoured car, well-armed and surrounded by numerous warriors (VI.69.25-28). ब्रह्मदत्तवरः, अद्रिसंकाशः, देवदानवदर्पहा (VI. 71.3). When all his companions were killed got angry and made a rush at the Vānara army putting them to flight (VI.71.1-9) हरिलोचनः, driving in a chariot drawn by a thousand horses (VI. 71.12). The car protected by armours, held a great bow and sharp arrows in his hands, with two broad-swords hanging on either side: रक्तकण्ठगुणः, धीरः, महापर्वतसंनिभः (VI.71.12-24). वृद्धसेवी श्रुतबलः सर्वोस्त्रविदुषां वरः (VI.71.28). अश्वपृष्ठे नागपृष्ठे

खड्गे धनुषि कर्षणे। भेदे सान्त्वे च दाने च नये मन्त्रे च सम्मतः (VI.71.29). Son of Dhānya Mālin and Rāvaṇa (VI.71.30). By means of asceticism so far pleased Brahman that he presented him with weapons, divine armours and a shining car (VI.31-32). Vanquished hundreds of Devas and Dānavas including Indra and Varuṇa (VI.71.33-34). Twanging his bow plunged into the thick of the Vānara army; then defeating Dvividā Mainda etc. challenged the heroes alone to come and fight with him (VI.71.37-45). Seeing Lakṣmaṇa standing before him (VI.71.46-49), ironically advised him to stand back as he did not care to fight with boys (VI.71.50-56). Fought a hard contested duel with Lakṣmaṇa but killed (VI.76-105). Accompanied Sumatī to the battle-field to fight against the Devas (VII. 27.31).

ATI-MUKHA (अतिमुख) – A Vānara chief, created by gods to help Rāma (VII. 36.48).

ATRI (अत्रि) – Rāma in exile went to his hermitage from Citra-kūṭa accompanied by Lakṣmaṇa and Sītā. Received them like his own children महायशः भगवान् (II.117.5). Looked after the arrangements of hospitality personally and received courteous-

ly Lakṣmaṇa and Sītā (II.117.6). Asked the ascetic's wife Anasūyā to take care of Sītā. ऋषिसत्तमः (II.117.8). धर्मज्ञः सर्वभूतहिते रतः (II.117.7). In glowing terms introduced Anasūyā to Rāma and asked Sītā to approach her (II.117.9-13) कुलपति सूर्यवैश्वानरोपमः (VI.123.48). Went from the south to greet Rāma on his return home (VII.1.3). Invited by Rājā Nimi to act as a priest in a sacrificial session (VII.55.9).

ATRI (अत्रि) – A great sage of the north who came to greet Rāma on his return home (VII.1.5).

ADITI (अदिति) – Gave birth to Indra (I.18.12). Wife of Kaśyapa, practised austerities for 1000 years (I.29.10-11). Viṣṇu born as Vāmana from her (I.29.19). The mother of the Devas (I.45.38). Prayed for the success of Indra while he was fighting with the Asuras (II.25.34). Daughter of Dakṣa (III.14.10). By favour of her husband, became the mother of 33 Vedic deities (III.14.13-15), (VII.11.15).

ANARANYA (अनरण्य) – महातेजाः, प्रतापवान् Son of Bāṇa and father of Pṛthu (I.70.23-24). Predicted root-and branch destruction of Rāvaṇa's family at the hands of one of his descendants (Rāma)

- (VI.60.8-10). Accepting the challenge of Rāvaṇa (VII.19.7-8) fought with him, but was defeated and killed, and with his last breath pronounced the curse (VII.19.9-32).
- ANALA (अनल) - A Rākṣasa follower of Vibhīṣaṇa who assuming the form of a bird spied the defence organisation and fighting strength of the Rākṣasas (VI.37.7-19). Son of Mālī and Vasudā (VII.5.41-43).
- ANALĀ (अनला) - A daughter of Dakṣa and wife of Kaśyapa (III.14.10-12) gave birth to all the fruit bearing trees (III.14-31).
- ANALĀ (अनला) - A Rākṣasī, daughter of Mālyavān and Sundarī (VII.5.34-36). Wife of Viśvāvasu and mother of Kumbhīnasa (VII.61.16).
- ANANĠA (अनङ्ग) - A Vānara chief, son of Agni (हुतासन), Sugrīva wanted to send him to the south in search of Sītā (IV.41.4).
- ANANTA DEVA (अनन्तदेव) - सर्वदेवनमस्कृतः, सहस्रशिखः, नीलवासाः। Dwelt at the top of the Jāta-rūpa-śilā hills (IV.40.52), towards the east of whose golden altar there was a three leaved palm tree

- planted by the gods (IV.40.53-54).
- ANALA (अनल) - Son of Mālī and Vasudā and a counsellor of Vibhīṣaṇa (VII.5.41-43).
- ANASŪYĀ (अनसूया) - Her presentation of ornaments to and conversation with Sītā-foreseen by Vālmīki (I.3.18). Wife of the sage Atri, वृद्धा, सत्कृता (II.117.7). महाभागा, तापसी, धर्मचारिणी (II.117.8). Asked by Atri to take away Sītā (II.117.8). Introduced to Rāma by Atri (II.117. 9-12). During a ten years' drought saved the lives of the people by diverting the course of the Gaṅgā, thus helping the fruits and roots to grow; practised penances for 10,000 years and extended the length of one night to cover the period of ten nights by the might of her asceticism (II.117.9-12). सर्वभूतानां नमस्कार्या, अक्रोधना (II.113.13). शिथिला, बलिता वृद्धा, जरापाण्डुरमूर्धजा, सततं वेपमानांगी (II.117.18). Saluted by Sītā. पतिव्रता (II. 117.19). Courteously received Sītā and congratulated her for her extreme devotion to Rāma under all conditions (II.117.21-29). Being extremely pleased with Sītā for her fine sense of duty offered to grant her a boon (II.118.13-15). Overjoyed at her selflessness, presented her

with an evergreen garland, an ointment and unguent etc. (II.118.17-20). When Sītā began to praise her profusely, in order to change the topic asked her to describe her marriage ceremony (II.118.23-25). दृढव्रता (II.118.23). Extremely delighted at the story, at evening fall permitted her to go to Rāma. At the same time requested her to put on the dresses and paints presented by her (II.119.1-11). Saluted by Sītā before she left her (II.119.12).

- ANUHLĀDA (अनुह्लाद) - A Dānava who abducted Śacī deceitfully. Killed by Indra for this offence (IV.39.6-7).
- ANDHRA (अन्ध्र) - A country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41-12).
- ANDHAKA (अन्धक) - Name of a Daitya killed by Rudra in Śvetāranya (III.30.27), (VI. 43.6).
- APARA-PARVATA (अपरपर्वत) - Name of a hill traversed by Bharata on his way back from Kekaya (II.71.3).
- APSARAS, THE (अप्सर) - Annihilated by Rāvaṇa while playing in the groves of the Nandana

(I.15.23). Praised Viṣṇu when their prayer (I.15.19-26) was granted (I.15.32). The Devas were instructed to produce Vānaras on them (I.17.5). Danced merrily on the birth of Rāvaṇa etc. (I.16.17). Followed the course of Gaṅgā (I.43.32). 6 crores along with numerous maidens churned up from the sea. वरस्त्रियः Being claimed neither by the Devas, nor by the Dānavas, they became public property (I.45.32-35). Were pleased at the expiation of Ahalyā's sin (I.49.19). Danced on the occasion of Rāma's marriage (I.73.38). Assembled to witness the contest between Rāma and Paraśurāma (I.76.10). Requested by Bharadvāja (II.91.16) entertained the retinue of Bharata (II.91.26). 20,000 came from the Nandana Park in response to his prayer (II.91.45). Five deputed by the Devas to disturb the ascetic virtues of the Ṛṣi Māṇḍa-karṇi विद्युतचलितवर्चसः (III.11.15). They won the Ṛṣi's heart and lived under waters of the Pañcāpsara tank, as his wives (III.11.11-19). दिव्याभरणमाल्याः दिव्यरूपाः क्रीडारतविधिज्ञाः (III. 35. 16). उच्चवचताम्रचूडाः विचित्र वेशाः (IV.24.34).

Haunted the Lake Sudarśana for the sake of

pleasure (IV.40.46). Haunted the Mahendra Hills (IV.41.22). Haunted the lake on the Kailāsa hills near Kuvera's mansions (IV.43.22). Lived permanently in the Kṣīroda Sea (IV.46.15). Went into raptures when Indrajit was killed (VI.90.75). Danced with joy (VI.90.85). Witnessed the wonderful combat between Rāma and Rāvaṇa (VI.107. 51). Danced on the occasion of Rāma's coronation (VI.128.71). Used to disturb Pulastya by visiting the hermitage of Tṛṇabindu (VII.2.9-12). But made themselves scarce when he pronounced a curse on them (VII.2.13-14). Frequenting the banks of the Mandākinī (VII.11.42). Sang sweetly in Kuvera's mansion (VII.26.9). Sang for joy when Indra went out to fight Rāvaṇa (VII.28.26). Visited the Vindhya along with their womenfolk (VII.31.16). Greatly disconcerted at the discomfiture of Śatrughna (VII.69.13). When Śatrughna drew out the divine arrow to kill Lavaṇa (VII.69.16-19), losing the balance of mind approached Brahman (VII.69.20-21). On the destruction of Lavaṇa (VII.69.36), breathed freely

(VII.69.39). Showered flowers on Lakṣmaṇa (VII.106.16). Crowded the bank of the Sarayū (VII.110.7). Expressed their joy on the return of Viṣṇu (VII.110.14).

ABHIKĀLA. (अभिकाल) – A village on the way to Kekaya passed by Vasiṣṭha's messengers (II.68.17).

AMĀRĀVATĪ. (अमरावती) – The residential town of Indra (III. 48.10).

AMṚTA. (अमृत) – Sought after by the Devas and the Dānavas as the sovereign remedy against death and decay (I.45.16). Obtained by churning the Kṣīroda Sea (I.45.17-18). On being produced the Devas and the Dānavas fell out for possession (I.45.40). Removed by Viṣṇu (I.45.42). Sampātī lived in the times when it was churned out (IV.58.13). Churned out of the sea into which the Vānaras had thrown medicinal herbs (IV.66.13). Produced from the milk of Surabhi (VII.23.23).

AMBARĪṢA (अम्बरीष) – King of Ayodhyā. His sacrifice interrupted because of the theft of the horse by Indra (I.61.5-6). The priests asked him to substitute a human being for the lost animal

(I.61.6-8). पुरुषर्षभः (I.61.9). महाबुद्धि Roamed about for a human victim (I.61.9-10). At last came across R̥cika who dwelt in Bhṛgutuṅga, with his wife and three children (I.61.11-15). The father and the mother refusing to sell the eldest and the youngest sons respectively, bought Śunahśepa for a large sum of money (I.61.16-23). राजर्षिः, महातेजाः, महायशः (I.61.24). Started for Ayodhyā with the victim in a chariot (I.61.24). Broke his journey at Puṣkara one noon (I.62.1). राजसिंहः (I.62.21). Returned soon to the sacrificial area and completed the sacrifice by favour of Indra (I.62.23-27). Son of Praśuśruka and father of Nahuṣa (I.70.41-42).
AYODHYĀ (अयोध्या) – Rāma went to (I.1.86). Rāma's journey foreseen by Vālmiki (I.3.37). Described in detail (I.5.5-23). Inhabitants (I.6.6-19). Defences (I.6.21-28). Public reception accorded to Daśaratha and R̥ṣyaśṛṅga (I.11.25-27). Festivities at – on the birth of Rāma etc. (I.18.18-20). The messengers sent by Janaka arrived at (I.68.1). Public reception of the newly-married princes (I.77.6-8). Richly decorated on the occasion of Rāma's consecra-

tion (II.5.15-21; 6.11-19). Shook when Rāma went into exile (II.41.12; 20). Its miserable appearance (II.42.23). Fondly remembered by Rāma (II.46.4). Ceased to be beautiful when Rāma left it (II.47.17-18); (II.48.34-37). Rāma took leave of – (II.50.1-3). अनुक्तजनाकीर्ण, सुखालोकप्रियावहा (II.51.16). Described (II.51.21-23). Gloomy appearance described by Sumantra (II.59.10-16). Its deserted appearance described by Bharata (II.71.18-29; 37-43). Unprotected as the town was, still defended by the might of Rāma (II.88.23-25). Rāma's anxious enquiries about the well-being of the city to Bharata (II.100.40-42). Bharata returns from Citra-kūṭa to – (II.113.23). Its deserted appearance described (II.114.2-29). शुभा (III. 62.15). Remembered by the exiled Rāma (IV.38.56). Return of Rāma. Saluted by the Vānaras and the Rākṣasas. पाण्डुरहर्म्यमालिना, विशालकक्ष्या गजवाजिभिवृता (VI.123.52-54). Deserted on the departure of Rāma, once more flourished at the time of R̥ṣabha (VII.111.10).

AYO-MUKHA (अयोमुख) – The Hills in the South. धातुमण्डितः, विचित्रशिखरः, श्रीमान् चित्रपुष्पितकाननः,

-सुचन्दनवनोद्देशः. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.13-14).

AYO-MUKHĪ (अयोमुखी) – महारूपा, राक्षसी विकृतानना (III.69.11). अल्पसत्त्वानां भयदा, वीभत्सा रौददर्शना, लम्बोदरी, तीक्ष्णदंष्ट्रा, कराली, परुषावक् (III.69.12). विकटा, मुक्तमूर्धजा devouring fierce stags (III.69.13). Seen by Rāma and Lakṣmaṇa near the fissure in the vicinity of the hermitage of Mataṅga (III.69.11). Disfigured by Lakṣmaṇa for having made advances to him (III.69.13-18).

ARAJĀ (अरजा) – Daughter of Uśanā the Bhārgava, रूपेणाप्रतिमा भुवि, अनुत्तमा, कन्या (VII.80.4-5). Refused to comply with Daṇḍa's request (VII.80.1-6) and instructed him to approach her father if he wanted to have her at all (VII.80.7-12). Raped by Daṇḍa (VII.80.13-17). Waited near the hermitage for the return of her father (VII.80. 18). In obedience to her father's wish (VII.81.13-15) consented to do penitentiary rites for life (VII.81.16).

ARIṢṬA (अरिष्ट, – A hill in Laṅkā. Described (V.56.26-37). On his return journey, Hanumān climbed on it for leaping across the sea (V.56.37). The hill shook under his weight, its

- denizens fled and it was levelled to the ground when Hanumān took his start (V. 56.42-50). 10 Yojanas in length and 30 in height (V. 56.50).
- ARIṢṬA-NEMI (अरिष्टनेमि) – Father of Sumatī – the younger queen of Sagara (I.38.4). A Prajāpati who came after Vivasvān (III.14.9) मुनि Consulted by Budha with regard to Ilā (VII.90.5).
- ARUNA (अरुण) – Son of Vinatā and brother of Garuḍa (III.14.32). Father of Jaṭāyu and Sampātī (III.14.33).
- ARUNDHATĪ (अरुन्धती) – Her devotion to her husband extolled by Sītā वरिष्ठा सर्वनारीणाम् (II.118.11). The devoted wife of Vasiṣṭha (V.24.10).
- ARKA (अर्क) – A Vānara chief who defended the flank of the invading army during its march to the South (VI.4.33).
- ARCI-MĀLYAS (अर्चिमाल्य) – The – Vānara chiefs whom Sugrīva wanted to send to the west in search of Sītā. महाबलः (IV.42.4).
- ARCIṢMĀN (अर्चिष्मान) – A Vānara chief whom Sugrīva proposed to send to the west in search

- of Sītā (IV. 42.3).
- ARJUNA (Kartavīrya) (अर्जुन) – Killed Jāmadagni-father of Paraśu-rāma (I. 75.24). Killed by Viṣṇu (VII. 6.35). Repaired to the Narmadā for holiday-making, when Rāvaṇa called upon him (VII.31.7-10). As powerful as the Fire-God, always propitiated Him with the blood of his enemies (VII.31.8). At a little distance from Rāvaṇa, was engaged in water-sports with his womenfolk, when in a playful mood, checked the flow of the Narmadā with his thousand arms, thus causing an overflow of the river-water that washed away the flowers offered to Śiva by Rāvaṇa (VII.32.1-7). On hearing the report of the struggle between Rāvaṇa's courtiers and his own, and the defeat of the latter (VII.32.37), proceeded to set matters right after consoling his girls, fought with and disabled Prahasta and put to flight Rāvaṇa's courtiers (VII.32.38-48); then fighting a duel with Rāvaṇa, made him a captive and took him to his capital (VII.32.49-73). Received formally Pulastya and asked him what he could do to please him (VII.33.5-12). In compliance with his request (VII.33.13-16),

- released Rāvaṇa honouring him with valuable gifts and contracting an alliance with him in the presence of fire (VII.33.17-18).
- ARTHA-SĀDHAKA (अर्थसाधक) – A courtier of Bharata who went out to receive Rāma on his return (VI.127.11).
- ARYAMĀ (अर्यमा) – His. protection invoked by Kausalyā during Rāma's sojourn (II. 25.8).
- ĀLAKṢITA, The (अलक्षित) – A forest in the west. Sugrīva asked Suṣeṇa etc. to go there in search of Sītā (IV.42.14).
- ALAMBUṢĀ (अलम्बुषा) – Wife of Ikṣvāku and mother of Viśāla (I.47.11-12). Her help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II.91.17). Danced in the presence of Bharata at the latter's request (II.91.47).
- ALARKA (अलर्क) – The Rājā who gave his eyes to a Brāhmaṇa in fulfilment of a promise made-referred to by Kaikeyī (II.12.43). तेजस्वी (II.14.5).
- AVANTI (अवन्ती) – (i) A town in the South. Sugrīva asked Aṅgada to go there in search of Sītā

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(IV.41.10).

(ii) A town in the west. Sugrīva sent Suṣeṇa etc. there in search of Sītā (IV.42.14).

AVINDHYA (अविन्ध्य) – A favourite counsellor of Rāvaṇa. मेधावी, विद्वान्, राक्षसपुंगवः, धृतिमान्, शीलवान्, वृद्धः, (V.37.12). His advice to Rāvaṇa regarding Sītā's release rejected (V.37.13).

AŚANI-PRABHA (अशनिप्रभ) – A Rākṣasa chief who fought a duel with Dvidida (VI.43.12). Killed. (VI.43.32-34).

AŚOKA (अशोक) – A messenger despatched by Vasiṣṭha to bring back Bharata on the death of Daśaratha (II.68.5). Reached Kekaya (II.70.1). Well-received by the Rājā and the Prince, approached Bharata, delivered Vasiṣṭha's message and handed over the presents to him (II.70.2-5). Replied to Bharata's enquiries and requested him to make haste (II.70.11-12). Went out to receive Rāma on his return (VI.127.11). Ordering the citizens to be ready to receive Rāma, went out to receive him (VI.128.23-26).

AŚOKA PARK, The (अशोक वाटिका) – Confinement of Sītā there at the order of Rāvaṇa (III.56.32).

सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृता सर्व कामदैः द्विजैः समुपसेविता (III.56.33). Rāvaṇa's famous gardens in Laṅkā. वनिका महती महादुमा (V.13.53). Hanūmān resolved to go there in search of Sītā (V.13.53-56). पुण्या सर्वसंस्कारसंस्कृता (V.13.60). पुष्पिताग्राः विविधाः दुमाः (V.14.2). आम्रवनसम्पन्ना लताशतसमन्विता वृक्षवाटिका (V.14.4). विहगैः अभिनादिता, राजितैः काञ्चनैश्चैव पादपैः वृता (V.14.5). विहगैः मृगसंघैश्च विचित्राचित्रकानना (V.14.6). पुष्पोपगफलोपगैः वृक्षैः वृता, कोकिलैः भृंगराजैः मत्तैः नित्यनिषेविता (V.14.7). नानाद्विजगणयुता (V.14.8). Abounding in tanks, lakes and rivers (V.14.22-26). Background furnished by a lofty hill clad in trees and furnished with retiring rooms with a river flowing down (V.14.27-31). Nearby there was a lake on the banks of which stood a series of palaces built by Viśva-karman (V.14.32-34). दिव्यन्धरसोपेता सर्वतः समलंकृता (V.15.2). हर्म्यप्रासादसंबाधो कोकिलकुलनिःस्वना (V.15.3). काञ्चनोत्पलपद्मभिर्वीपी भिरुपशोभिता, बहुभूमिगुहायुता (V.15.4). सर्वतुकुसुमैः रम्यैः फलवद्भि च पादपैः (शोभिता) (V.15.5). Described (V.15.2-15). In the heart of that garden there was a चैत्यप्रासाद that stood on a thousand pillars (V.15.16-18). Described (V.18.6-9). प्रमदावनम् (V.18.27). नेत्रमनकान्ता (V.41.10). Destroyed by

Hanūmān (V.41.14-20).

AŚVA (अश्व) – Name of a sage to whose hermitage the sages of Janasthāna moved, when oppressed by the Rākṣasas (II.116.20).

AŚVA-GRĪVA (अश्वग्रीव) – Son of Kaśyapa and Danu (III.14.16).

AŚVA-PATI (अश्वपति) – Uncle of Bharata. Treated him as his own son during his sojourn at Kekaya (II.1.2). Honoured Vasiṣṭha's messengers (II.70.2). Before departure Bharata took leave of him (II.70.14-18). Gave him costly presents (II.70.19-23). Bade him farewell (II.70.28). His welfare enquired after by Kaikeyī from Bharata (II.72.6). परन्तपः (II.72.9). धर्मराजः, श्रीमान् (II.74.9).

AŚVINS; THE TWO (अश्विन) – At the request of Brahman produced two Vānara chiefs, Mainda and Dvidida (I.17.14). Included in the list of 33 Vedic Gods. Sons of Kaśyapa and Aditi (III.14.14-15). Sallied forth to fight Rāvaṇa (VII.27.22). Accompanied Indra to fight with Rāvaṇa (VII.28.27).

AŚMA TOWN (अश्म नगर) – The city in the nether world inhabited by the Kalakeya Dānavas.

- Occupied by Rāvaṇa (VII.23.17-19).
- ASTĀCALA (अस्ताचल) – The name of a hill lying to the west on the other side of the seas. Sugrīva asked Hanūmān to send for the Vānaras living there (IV.37.3). 10 crores came thence (IV.37.21). Visited by Sugrīva during his flight from Vālin's wrath (IV.46.19).
- AṢṬĀ-VAKRA (अष्टावक्र) – Finally emancipated Kahola (VI.119.16).
- ASAMAÑJA (असमंज) – Son of Sagara and Keśinī (I.38.16); (I.70.38). Made fun of his younger brothers by dipping them in the water of the Sarayū. पापसमाचारः, सज्जनप्रतिबाधकः. Banished by the King for oppressing the people. Father of Amśumān (I.38.21-22). His banishment described in detail by Siddhārtha (II.36.19-30).
- ASITA (असित) – Son of Bharata, whose enemies were the kings of the Hai-hayas, Tāla-jaṅghas, and Śāśa-bindus (I.70.27-28). Being defeated retired to the Himālayas with two of his wives, where he died (I.70.29-30). At that time both of his wives were in the family way. One of them, Kālindī, gave birth to Sagara, by favour of the Ṛṣi Cyavana (I.70.30-37).

ASURAS, THE (असुर) – Rāma requested by the Ṛṣis of the Daṇḍaka forest to kill them (I.1.44). Rāvaṇa excelled them in strength (I.15.9). Killed by the weapons produced by Dakṣa's daughters, Jayā and Suprabhā (I.21.13-17). Failed to bend Janaka's bow (I.31.9). Being hit hard by the tools of Sagara's sons, their dying wails rent the sky (I.39.20). Approaching Brahman complained against the conduct of Sagara's sons (I.39.23-26). कामरूपिनः पिशिताशनाः (III.11.60). विप्रघातिनः (III.11.63). Those dwelling in the islands used to draw their victims by means of their shadows by order of Brahman (IV.40.37). Aṅgada killed one in the water-less tract, south of the Vindhya (IV.48.17-21). Sampāti witnessed their struggle with the Devas (IV.58.13). Denizens of the Pātala (V.I.90). Defenders of a-dharma (VI.35.13). Went into raptures when Hanūmān slapped Rāvaṇa (VI.59.62). Fell into raptures when being struck by Hanūmān, Rāvaṇa dropped down senseless (VI.59.116). Wished victory to Rāvaṇa (VI.102.43). Ran to Brahman when Vāyu stopped blowing (VII.35.53). When Śatrughna took out the

divine arrow to kill Lavaṇa (VII.69.16-19), greatly perturbed, approached Brahman (VII.69.20-21).

ASURTA-RAJAS (असूर्त-रजस) – Son of Kuśa and Vaidarbhī. धर्मिष्ठः सत्यवादिन्. At the desire of his father founded the town of Dharmāraṇya महामति (I.32.1-7).

AHALYĀ (अहल्या) – Wife of Gautama, with whom she practised austerities for many years near Mithilā (I.48.16). Violated by Indra (I.48.17-19). Out of fear asked Indra to leave the cottage without delay (I.48.20-22). सुश्रोणी, सुमध्यमा - cursed by Gautama to pine in that hermitage for 1000 years till relieved by Rāma (I. 48.29-32). दुर्वृत्ता, दुष्टचरिणी (I.48.32-33). Seen by Rāma bright with the lustre of austerities, महाभागा, प्रयत्नान्निर्मिता धात्रा, दिव्या मायामयीव, like smoking fire, a fullmoon enveloped in snow, like a ray of the sun, reflected in water (I.49.13-15). Became visible to all on the expiation of her sin (I.49.16). Received Rāma and Lakṣmaṇa hospitably (I.49.17-18). Honoured by the Devas when reconciled to Gautama (I.49.20). देवरूपिणी (I.49.11). Created as the Perfect Being by Brah-

man, transferred to Gautama as a trust, and then bestowed in marriage (VII.30.19-27). Her violation and consequent emancipation with the help of Rāma recalled by Brahman (VII.30.28-46).

A आ

ĀDITYAS, The (आदित्य) – 12 in all; included in the list of 33 Vedic Devas. Sons of Kaśyapa and Āditi (III.14.14-15). Requested by Indra (VII.27.4), held themselves ready to fight with Rāvaṇa (VII.27.5). Made a sally from the town (VII.27.22). Followed Indra to fight with Rāvaṇa (VII.28.27). Came to Rāma's court to witness the oath-taking ceremony of Sītā (VII.97.7).

ĀBRAVANTĪ (आब्रवन्ती) – A town in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.10).

ĀBHĪRAS, The (आभीर) – A wild tribe of the north who lived in the country of Druma-Kulya on the seas (VI.22.30). पापकर्माणः (VI.22.31).

ĀYU (आयु) – Son of Pururavās and Urvaśī and father of Nahuṣa. महाबलः (VII.56.27).

I इ

IKṢU (SĀGARA). (इक्षु) – ऊर्मिमान् महारौद्रः, क्रोशन्, अनिलोद्धतः (IV.40.36). कालमेघप्रतिमः महोरगनिषेवितः महानादः महोदधि (IV.40.38). The islands lying therein were infested with huge Asuras who dwelt famished there for a long time by the command of Brahman. These Asuras used to attract their victims by means of their shadows. Sugrīva asked Vinata to search for Sītā in those islands (IV.40.36-37).

IKṢUMATĪ (इक्षुमती) – (i) A river on which was situated the town of Sāṅkāśya (I.70.3).

(ii) A river crossed by Vasiṣṭha's messengers on their way to Kekaya. This was the original home of the Ikṣvākus (II.68.17).

IKṢVĀKU (इक्ष्वाकु) – The progenitor of the line of kings to which Rāma belonged (I.1.8). The Rāmāyaṇa contains the history of the kings of the line of (I.5.3). Daśaratha excelled all other kings of the line (I.6.2). Bhagīratha prayed to Brahman that the line of the - might not be extinguished (I.42.20). Prayer granted (I.42.22). Had a son by Alambuṣā named Viśāla (I.47.11-12).

12). Son of Manu and founder of the royal line of Ayodhyā (I.70.21). Father of Kuṁṣī (I.70.22). The land given him by Manu crossed by the exiled Rāma (II.49.12). The Ikṣvākus were the lords of the Earth (IV.18.6). Father of Nimi, invited to attend a sacrificial session convened by his son (VII.55.8). Appointed Vasiṣṭha his family-priest, soon after the latter's re-birth (VII.57.8). On the death of his father, Manu, begot a hundred sons, the youngest of whom was Daṇḍa. Finding him head-strong and dull, deputed him to rule over the country lying between the Vindhya and the Śaivāla hills. अमितप्रभः, धर्मात्मा (VII.79.12-16).

INDRA (इन्द्र) – Sends forth rain (I.9.18.; I.10.29). Is offered acid gruel (अमिषुतः) by Daśaratha (I.14.6). Is invoked by the priests (I.14.8). Accorded a public reception to Kaśyapa in the heaven (I.11.28). An ally of Daśaratha. सहस्राक्षः (Ibid.). Rāvaṇa wanted to excel him (I.15.8). Was glad to learn that the queens of Daśaratha had conceived (I.16.32). At the desire of Brahman produced Vālin (I.17.17). Son of Āditi. वज्रपाणि (I.18.12). Killer of the Asura Vṛtra

(I.24.18). Purified by the Ṛṣis of the sin of killing a Brāhmaṇa (I.24.19-21). Granted boons to the countries, Malada and Karuṣa, for receiving the dirt and filth of his body (I.24.22-23). Killed Mantharā, the daughter of Virocana for wishing the destruction of all living beings (I. 25.20). Congratulated Rāma on the destruction of Taṭakā (I.26.27). Vanquished by Bali (I. 29.5). Viṣṇu asked by Kaśyapa to take birth as the younger brother of Indra (I.29.17). Vāmana restored the mastery of the three worlds to him (I.29.21). Approached Brahman along with the other Devas in quest of a commander-in-chief (I.37.1-2). Directed the Kṛttikās to suckle the new-born babe (I.37.23). Stole the sacrificial horse of Sagara in the guise of a Rākṣasa. वासवः (I.39.7-8). Viśvāmitra first heard the history of Viśālā from him. शक्रः (I.45.14). पुन्दरः killed the Daityas and ruled over all the regions (I.45.45). Waited on Diti during the period she practised austerities, supplied her wants and massaged her limbs (I.46.9-11). When ten years were left, being warned by Diti about the appearance of his vanquisher (I.46.12-15),

one noon found Diti asleep in the wrong position, so entered her womb and cut the foetus into several parts with his thunder-bolt (I.46.16-18). परमात्मवान् (I.46.18). When the foetus began to weep aloud at this (I.46.19), went on with his work saying, "Don't you weep" (I.46.20). Commanded by Diti, came out of her womb and begged her pardon (I.46.21-23). At the request of Diti (I.47.1-7), conceded that the seven parts into which the foetus had been cut, would become the seven Mārutas -- lords of the seven serial regions (I.47.7-9). दुराधर्षः (I.47.1). देवेशः बलसूदनः (I.47.2). Raped Ahalyā, the wife of Gautama; so as a result of latter's curse, lost his testicles (I.48.17-28). शचीपतिः (I.48.17). देवराजः (I.48.19). सुरश्रेष्ठः (I.48.20). सुरपतिः (I.48.25). दुर्वृत्तः (I.48.26). दुर्मतिः (I.48.27). Requested the Devas to get his lost glands restored to him (I.49.2-4). Pressed hard by the Devas (I.49.5-7), the Pitṛs substituted a ram's glands instead (I.49.8). Thus became मेषवृषणः at the instance of Gautama (I.49.10). Ejected Triśaṅku from heaven and directed him to fall head foremost (I.60.16-18). पाकशासनः (I.60.16). महेन्द्रः (I.60.18). Caused the

victim of Ambarīṣa's sacrifice to disappear (I.61.6). The song sung by Śunaḥ-śepa when tied to the sacrificial post, so far pleased him (I.62.24-25), that he conferred the boon of long life on him (I.62.25-26) and Ambarīṣa too, obtained greater merits by his favour (I.62.26-27). Sending for Rambhā (I.63.26), persuaded her to tempt Viśvāmitra (I. 64.1). To encourage her promised to accompany her with Kandarpa (I.64.5-7). In the guise of a Brāhmaṇa, begged of Viśvāmitra, the plate of boiled rice he was going to eat (I.65.5-6). शतक्रतुः (I.69.11). In accordance with a promise made to him, Paraśurāma disarmed himself (I.75.17).

Helped by Daśaratha in a war against Śambara, the Asura chief (II.9.11). Invoked by Kaikeyī to witness the oath taken by Daśaratha (II.11.13-16). वज्रिन् (II.23.32). His protection invoked by Kausalyā during Rāma's wanderings (II.25.9). सहस्राक्षः सर्वदेवनमस्कृतः Destruction of Vṛtra at his hands referred to (II.25.32). The expulsion of the Daityas at the time of the churning out of the nectar by him referred to (II.25.34). Carried to heaven the only son of

the blind R̥ṣi pair, killed by Daśaratha (II.54.47). Finding Surabhi greatly perturbed and feeling the particles of tears which fell on his body from above (II.74.15-18), approached the Mother of Cows and enquired about the cause of her grief (II.74.19-20). सुराजः, महात्मा (II.74.17). धीमान् (II.74.21). Greatly admired her filial love (II.74.25-26). His help sought for by Bharadvāja in the matter of entertaining Bharata's retinue (II.91.13). The girls attending on him requested by Bharadvāja to help him in the work (II.91.18).

Rāma found him talking to Śarabhaṅga, accompanied by a glorious train of followers (III.5.5-11). सूर्यवैश्वानरप्रभः रथप्रवरारूढः (III.5.5). विबुधेश्वरः सप्रभाभरणः विरजोऽम्बरधारी (III.5.6). पुरुहूतः (III.5.14). Finding Rāma drawing near, took leave of Śarabhaṅga and retired to heaven telling his followers that he would see Rāma when he would destroy the Rākṣasas (III.5.21-24). Informed Sūtīkṣṇa about Rāma's exile (III.7.10). In order to divert the attention of a R̥ṣi from asceticism left a sword with him as a trust (III.9.17-18). His temple at Agastya's

hermitage visited by Rāma (III.12.18). पाकशासनः (III.19.7). Killed Namuci (III.28.3). Killed Vitra, Namuci and Bala (III.30.28). Gave Rāma an arrow as powerful as the Brahmadanḍa. मघवा (III.30.24-25). The mystery of his visit to Śarabhaṅga's hermitage explained to Rāma by Agastya etc. (III.30.34-37). पुन्दर (III.30.35). His abduction of Śacī referred to (III.40.22). Defied by Rāvaṇa (III.48.7). वज्रधरः (III.48.24). At the direction of Brahman went to Laṅkā accompanied by Nidrā (III.56 a.8). Asked her to overwhelm the Rākṣasas with sleep (III.56a.9). Approached Sītā in the Aśoka Park, and after assuring her of her speedy release from captivity on the destruction of Rāvaṇa, offered her the divine food (III.56a.10-15). Sītā having suspected his identity (III.56a.16-17), showed forth his god-like characteristics (III.56a.18-19). Left Sītā when she had taken the food (III.56a.26). When Kabandha emboldened by the blessings of Brahman, went to fight with him, deformed him with the thunder bolt. When his wrath went down, elongated his arms abnormally, widened his mouth exception-

ally and furnished it with sharp teeth--as a mark of favour, and promised him heaven if his arms were lopped off by Rāma and Lakṣmaṇa (III.71.8-16).

His duel with Namuci referred to (IV.11.22). महेन्द्रः दुर्घर्षः (IV.17.10). Pleased with Valin for his skill in fighting gave him a divine garland of gold (IV.23.28). Committed a sin by killing the son of Tvaṣṭā. His sin shared by the Earth, water, trees and the women (IV.24.13-14). Presented the Vānaras with the desire-yielding tree (IV.33.16). Killed Puloma and Anuhlāda for abducting Śacī. अरिहा (IV.39.7). Visited the Mahendra hills on sacred days. सहस्राक्षः (IV.41.23). Crowned King by the Devas on the Sauvarṇa hills. हरिहयः पाकशासनः (IV.42.35). Killed Maya with the thunderbolt for his attachment to Hemā (IV.51.14-15). Broke the left jaw of Hanūmān, when he jumped high to catch the sun (IV.66.23-24). Pleased with his extraordinary feat granted him the boon that he would die at will (IV.66.28-29).

Saluted by Hanūmān before he cleared the sea (V.1.8). Placed the Maināka in the sea to

serve as a bar to the Asuras (V.1.90). Clipped the wings of the flying hills with the thunderbolt. When he approached the Maināka, the latter was saved by Vāyu (V.1.117-119). शतक्रतुः (V.1.117). Praised Maināka for having offered hospitality to Hanūmān (V.1.130-134). Robbed Hiranyakaśipu of his fame (V.20.28). Saluted by Sītā when Hanūmān appeared as Rāma's messenger (V.32.14). Expressed agreeable surprise when Akṣa was killed by Hanūmān (V.47.37). Being pleased with Janaka gave him a water-born jewel. धीमान् (V.66.5).

Vanquished and brought to Laṅkā as a prisoner by Indrajit, and then released at the instance of Brahman. शम्बरवृत्रहा (VI.7.22-23). Fought with Saṃnādana-the ancestor of the Vānaras (VI.27.19). Defeated by Kumbhakarṇa (VI.61.9). Hurlled his thunderbolt at Kumbhakarṇa when he began to devour the creatures (VI.61.13-15). Struck by Kumbhakarṇa with the Airāvata's tusk in return (VI.61.17). Approached Brahman for remedial measures (VI.61.18). Killed a sage (Viśvarūpa by name) and then performed ex-

piatory rites (VI.83.29). Defended Lakṣmaṇa when he fought with Indrajit (VI.90.63). Went into raptures when Indrajit was killed (VI.90.84). To remove the cause of complaint (V.102.5), ordered Mātali to take the divine car to Rāma on earth (VI.102.6-7). Appeared before Rāma and admonished him for ill-treating Sītā (VI.117.2-9). Offered to grant favours to Rāma (VI.120.1-2). Granted Rāma's prayers in favour of the Vānaras (III.120.11-16).

Accompanied Brahman to grant boons to Kuvera (VII.3.13). Attended the sacrificial session of the King Marutta, but assumed the form of a peacock for fear of Rāvaṇa (VII.18.4-5). On the departure of Rāvaṇa came out of his place of refuge and offered boons to the peacocks (VII.18.20-23). Rāvaṇa having invaded his regions (VII.27.1-2), became agitated and asking the assembled Devas to hold themselves in readiness for action, went to Viṣṇu and asked him to fight and grant victory (VII.27.3-13). When the Devas took to flight at the very sight of Meghanāda re-assembled them and put his son, Jayanta, at their head (VII. 28.4-6).

On the defeat of his son drove to the front with Mātali, at the head of various divinities (VII.28.23-28). Reading Rāvaṇa's thought (VII.29.4-9), signified his desire of making Rāvaṇa a prisoner (VII.29.10-14). After manoeuvring for sometime succeeded in capturing the person of Rāvaṇa (VII.29.15-19). Made a captive by Indrajit (VII.29.27). On being released, fell into a deep reverie (VII.30.16-17). In accordance with Brahman's advice (VII.30.47-48) went to heaven after performing the Vaiṣṇava sacrifice (VII.30.49-50). On hearing the report of Rāhu (VII.35.31-35) went to Sūrya's abode riding on the Airāvata with him (VII.35.36-38). Promised help to Rāhu (VII.35.43). Finding Hanūmān coming towards the Airāvata, struck him with the thunderbolt (VII.35.46). On the recommendation of Brahman (VII.36.7-9), gave Hanūmān a garland of lotus, and made him proof against his thunderbolt (VII.36.10-12).

Begot Vālin on the Ṛkṣa-rāṭ who had been transformed into a woman (VII.37a.31-37). Performed a sacrifice, simultaneously with

Nimi, and asked Vasiṣṭha to conduct it (VII.55.10-11). Māndhātā's resolve to conquer the heavens (VII. 67. 5-6), having made him uneasy, persuaded him to make a thorough conquest of the world he lived in at first (VII.67.7-11). In reply to the Rājā's query (VII.67.12) named Lavaṇa (VII.67.13). On the death of Lavaṇa (VII.69.36), appeared before Śatrughna to grant boons (VII.70.1-3). Disappeared after granting him boons (VII.70.6-7). Congratulated Rāma on the death of Śambūka (VII.76.5-6). Vṛtra having taken to practise austerities (VII.84.9-10) complained bitterly against him to Viṣṇu and pleaded for his destruction (VII.84.11-18). Led the Devas to the spot where Vṛtra was practising austerities (VII.85.10). Struck Vṛtra on the head with the thunderbolt (VII.85.13). The pursuit of the Brahma-hatyā made his life miserable (VII.85.15-16). On the disappearance of Indra in the nether world, the earth shrivelled up and the rivers dried up (VII.86.2-5). Celebrated the Horse-Sacrifice as directed by Viṣṇu (VII.8.6-9). Installed in former position, once

more revived the earth (VII.86.19). Showered flowers on Lakṣmaṇa (VII.106.16). Carried Lakṣmaṇa bodily to heaven (VII.106.17). Paid his respects to Viṣṇu (VII.110.13).

INDRA-JĀNU. (इन्द्रजानु) - A Vānara chief who in response to Sugrīva's call joined him with 11 crores of Vānaras (IV.39.31-32). Greeted and honoured by Rāma (VII.39.22).

INDRA-ŚATRU (इन्द्र-शत्रु) - A Rākṣasa chief who in the court of Rāvaṇa stood ready with his arms to kill Rāma etc. बलवान् (VI.9.2).

INDRA-ŚIRĀ (इन्द्र-शिरा) - A country famous for its Airāvata elephants (II.70.23).

ILA (इल) - Son of the Prajāpati Kardama, Rājā of Bālhi, श्रीमान्, सुधार्मिकः, महायशः, ruled impartially over the three worlds, duly honoured by the Devas, Daityas, Nāgas etc. who were afraid of incurring his displeasure - धर्मे वीर्ये च निष्ठितः, बुद्ध्या च परमोदारः (VII.87.3-7). In the course of a hunting excursion visited the spot where Mahāśena was born (VII.87.8-10). At once became a girl along with his attendants; then knowing that it was the work of the Great Śiva, took refuge with him (VII.87.14-18). Śiva having refused to

restore him to his former state (VII.87.19-20), sought refuge with Umā (VII.87.20-23). The goddess having consented to grant a half of his desire (VII.87.24-25) prayed that he might become male and female in alternate months (VII.87.29). Thus he became a man one month and a beautiful woman the next month (VII.87.29). In the first month she wandered in the hilly regions till she came across Budha who was practising austerities in a lake (VII.88.4-11). Willingly yielded to the advances made by Budha (VII.89.5-6). Spending a month in the company of Budha as a woman (VII.89.7-8), one morning assumed his former state, and anxiously enquired from Budha about his retinue (VII.89.9-11). पूर्णेन्दुसदृशाननः (VII.89.9). In reply to Budha's request to stay there for sometime (VII.89.12-14) refused to comply (VII.89.15-18). Pressed by Budha (VII.89.19-20) agreed to stay there for a year, at the end of which he gave birth to Purūravā whom he gave away to Budha (VII.89.21-25). His manhood having been restored by Śiva (VII.90.18-20), moved to the Madhya Deśa after founding

Pratiṣṭhāna (VII.90.21-22).

ILVALA (इल्वल) – An Asura of the Daṇḍaka forests who with the help of his brother Vātāpi used to kill thousands of innocent Brāhmaṇas. Burnt to death by Agastya (III.11.55-66).

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UCCAIH-ŚRAVĀ (उच्चैश्रवा) – The best horse which came up in the course of the churning of the ocean (I.45.39). The Sun-God's riding animal (VII.23(b).5).

UJJIHĀNĀ (उज्जिहाना) – a town abounding with the Priyaka trees. Here Bharata on his way back from Ayodhyā changed horses (II.71.12-13).

UTKALA (उत्कल) – A country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.9).

UDAYĀCALA, THE (उदयाचल) – Hills to the east. Sugrīva asked Hanūmān to send for the Vānaras dwelling there (IV.37.4). हेममयः श्रीमान् (IV.40.54). The table-land at its top, a hundred yojanas in extent, clad in sāla, tamāla, tāla and karṇikāra etc., is gilded by the rays of the Sun (IV.40.54-56). Visited by Sugrīva during his flight from

Vālin's wrath (IV. 46.15).

UDĀ-VASU (उदा-वसु) – Son of Janaka and father of Nandi-varḍhana (I.71.5).

UNMATTA (उन्मत्त) – A Rākṣasa chief, son of Mālyavān and Sundari (VII.5.34.36).

UPENDRA (उपेन्द्र) – दुःसहः (IV.17.10).

UMĀ (उमा) – The second daughter of Himavān and Menā (1.35.15). रूपेणाप्रतिमा भुवि (1.35.13). Practised severe austerities. तपोधना (1.35.19). उग्रेण तपसा युक्ता लोकनमस्कृता. Married to Rudra (1.35.20). Had marital relation with Mahādeva for a hundred divine years, yet there was no consummation of the act (1.36.6). On a representation being made by gods (1.36.8-11), Śiva promised to hold the energy himself in co-operation with Umā (1.36.12-13). The name of the Earth having been suggested by the Devas as the fitting receptacle for holding the dislodged energy of the Great One, he discharged the semen there (1.36.14-16). Honoured by the Devas (1.36.19-20). Cursed the Earth, and the Devas for having frustrated her desire to have a son (1.36.20-24). Rāvaṇa remembered her curses (VI.60.11). Taking pity on the weeping

child, Sukeśa (VII.4.26), ordained that the Rākṣasis were to be delivered of their children as soon as they had conceived, and that the babes were to attain the age of their mothers as soon as they were born (VII.4.30-31). When Rāvaṇa attempted to uproot the Kailāsa hills, being nervous she hugged her Lord closely (VII.16.26). Sported with her Lord at the spot where Kārtikeya was born (VII.87.11). Rājā Ila having sought her help (VII.87.20-23), said that she could fulfil only a half of his desire (VII.87.24-25). शैलराजसुता (VII.87.21). सुरुचिरानना. Agreed to his proposal (VII.87.26-27), on condition that he would not remember the incidents of one state of being in the other (VII.87.27-29).

URMILĀ (उर्मिला) – Second daughter of Janaka II (I.71.22). Her hand promised to Lakṣmaṇa by Janaka II (1.71.21-22). यशस्विनी Warmly received by the mother-in-law (1.77.10-12). Visited the temples and bowed down before the elders (1.77.13). Enjoyed with her husband (1.77.14).

URVAŚI (उर्वशी) – Scornfully rejected the suit of Rājā Purūravā (III.48.18). परमाप्सरा, रूपसम्पन्ना, पद्म-पलाशाक्षी, पूर्णचन्द्रनिभानना (VII.56.13-15). Entered

the sea along with her companions for sports (VII.56.13). In reply to Varuṇa's advances (VII.56.14-15), said that she had already been engaged by Mitra (VII.56.16). Expressed her fondness for him, and felt sorry for her body was already Mitra's (VII.56.19-20). Then, true to her appointment, approached Mitra (VII.56. 22). Cursed by him (VII.56.22-25), became the wife of Purūravā (VII.56.26). Returned to heaven on the expiry of the period of banishment. चारुदत्ती, सुनेत्रा, सुभूः (VII.56.29).

ULKĀ-MUKHA (उल्कामुख) – A Vānara chief, son of Agni (हुतशान). Sugrīva wanted to send him to the South in search of Sītā (IV. 41.4).

UŚĪRA-BĪJA, THE (उशीर-बीज) – Hills-where lived Pramāthī--the Vānara chief (VI. 27.27). King Marutta held his sacrificial sessions there (VII.18.2).

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RKṢA CAVE, THE (ऋक्ष-गुफा) – Seen by the Vānara chiefs, Haṇūmān, Aṅgada etc. while searching for Sītā in the Vindhya regions (IV.50.7). दानवेनाभिरक्षितः (IV.50.8). सुगन्धिदुरितक्रमः

(IV.50.10). नानासत्त्वसमाकीर्णः दैत्येन्दानिलयोपमः (VI.50.12). दुर्दर्शः घोरः दुर्विगाहः (VI.50.13). अचन्द्रसूर्यः तिमिरावृत्तः (IV.50.17-18). नानापादपसंकुलः (IV.50.21). The well-furnished gardens, lakes and palaces of Maya which stood there described (IV.50.25-37).

RKṢA-RĀJA (ऋक्ष-राज) (also Rkṣarāj) -- Father of Vālin and Sugrīva, king of all the Vānaras, glorious like the sun. Died after a long reign (VII.36.36-37). Born from the drop of tear that had rolled down the cheek of Brahman, spent sometime in the Meru hills, subsisting on furits and roots; translated into a beautiful woman as soon as he leapt into a lake to fight with his own shadow (VII.37(a)8-30). Gave birth to Vālin and Sugrīva from Indra and Sūrya respectively, then again became a man. Approached Brahman with the babes (VII.37.(a)31-45). Greeted by him, he was appointed to rule over the Vānaras dwelling in Kiṣkindhā (VII.37(a)45-57).

RKṢAVĀN; THE (ऋक्षवान्) – Hills, at the foot of which dwelt thousands of Vānaras (I.71.31). Where dwelt Dhūmra, the Rkṣa chief; situated

near the Narmadā (VI.27.9).

RCĪKA (i) (ऋचीक) – Married Satyavatī, the elder sister of Viśvāmitra (1.34.7). Resided at Bhṛgu-tuṅga with his wife and 3 children (1.61.11). In reply to Ambarīṣa's request (1.61.12-15) refused to sell the eldest son (1.61.16).

RCĪKA (ii) (ऋचीक) – भार्गवः महातेजाः (1.75.22). Obtained the great Vaiṣṇava bow from Viṣṇu. His son was Jamadagni (I.75.22-23).

RṢABHA (i) (ऋषभ) – A mountain situated in the midst of the Kṣīroda Ocean, महान् श्वेतः. Sugrīva asked Vinata to go there in quest of Sītā (IV.40.44). दिव्यगन्धैः कुसुमितैः आचितैः नगैः वृत्तः (IV.40.45).

RṢABHA (ii) (ऋषभ) – A range of hills in the Southern seas. सर्वरत्नमयः श्रीमान्. There grew up various kinds of brilliant sandals which were under the protection of the Rohitas--a class of Gandharvas; the home of the 5 Gandharva Lords (IV.41.40-43). निवासः पुण्यकर्मणाम् (IV.41.43).

RṢABHA (iii) (ऋषभ) – A king who re-peopled Ayodhyā (VII.13.10).

RṢABHA (iv) (ऋषभ) – A Vānara chief who in

response to Aṅgada's appeal said that he could jump over 40 yojanas (IV.65.5). वानरर्षभः Placed in charge of the right wing of the expeditionary force by Rāma (VI.4.16). Accompanied the vanguard (VI.4.30). Placed in charge of the right flank of the invading army (VI.24.15). Fought at the south gate under Aṅgada (VI.41.39-40). At Rāma's desire (VI.45.1-3) went up to discover the position taken up by Indrajit, but foiled (VI.45.4-5). Carefully guarded the Vānara army (VI.47.3-4). Attacked Rāvaṇa with a huge stone but disabled (VI.59.42-43). Attacked Kumbhakarna who squeezed him mortally (VI.67.24-27). Son of Varuṇa (VI.70.60). Fought a duel with Matta in the course of which killed him (VI.70.49-65). Wounded by Indrajit (VI.73.45). On the occasion of Rāma's coronation fetched water from the Southern seas (VI.128.54).

RṢABHA-SKANDHA (ऋषभ-स्कन्ध) - A Vānara chief who at the desire of Rāma (VI.45.1-3), went up to discover the position taken up by Indrajit, but foiled (VI.45.4-5).

RṢI-PUTRAS, THE (ऋषि-पुत्र) - Vānara chiefs

whom Sugrīva proposed to send to the west in search of Sītā (IV.42.5).

RṢTIKA (ऋष्टिक) - A country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.10).

RṢYAMUKA, HILLS, THE (ऋष्यमूक) - Rāma's visit to -- foreseen by Vālmiki (1.3.23). Sugrīva along with four other Vānaras led the life of an exile there (III.72.12). Kabandha advised Rāma to hasten thither (III.72.21). Stood over-looking the Pampā lake (III.73.31). पुष्पितदुमः (Ibid) दुःखारोहणः शिशुनागाभिरक्षितः उदारः Created in olden times by Brahman (III.73.32). The dreams dreamt by a man sleeping at its top become true when he wakes up, and a sinful man is beaten by the Rākṣasas while asleep there (III.73.33-34). Abounding with elephants and the Ruru deer (III.73.35-39). Situated on the bank of the Pampā. विविधधातुमण्डितः चित्रपुष्पितपादपः (III.75.25-36). Situated on the south of the Pampā (IV.1.73). धातुभिः विभूषितः (IV.1.74). गिरिवरः (IV.10.28). Vālin could not go there for fear of Mataṅga's curse (IV.11.64). शैलमुख्यः (IV.24.7). Sugrīva sought refuge there to escape from

Vālin's wrath (IV.46.23). Rāma's car passed across (VI.123.38-40).

RṢYAŚRṆGA (ऋष्यशृंग) - Son of Vibhāṇḍaka and grand-son of Kaśyapa (I.9.3). Brought up by his father in the forest. मुनि, वनचरः (I.9.4) विप्रेन्द्रैर्विषयं (मुख्यम् and गौणम्) ब्रह्मचर्यम् (पालयित) (I.9.5). Tended the fire and his father. Praised alike by the people and the Brāhmaṇas (I.9.6-7). ब्राह्मणः वेदपारगः (I.9.13). Brought to the Aṅgas by the prostitutes, the severe drought disappeared and he was married to Śāntā--the daughter of Romapāda. "He would advise Daśaratha as to the means of getting sons" (I.9.18-19). वनचरः, तपःस्वाध्यायसंयुतः, नारीणां विषयाणां सुखस्य च अनभिज्ञः (I.10.3). Seduced by the courtesans, came to the Aṅgas, then marrying Śāntā established himself there (I.10.7-33). Sanat-kumāra's, prophecy repeated by Sumantra (I.11.1-12). द्विजश्रेष्ठः (I.11.15). दीप्यमान इवानलः (I.11.16). Introduced to Daśaratha by the king Romapāda, paid a visit to Ayodhyā, and lived there with his wife as a guest of the king (I.11.17-31). Being requested by Daśaratha to conduct the Aśvamedha Sacrifice (I.12.2), accepted the

office and issued instructions (I.12.3-4). Asked Daśaratha to proceed to the sacrificial grounds (I.13.39). Was given the seat of honour by Vasiṣṭha etc. (I.13.40), (I.14.2). Invoked Indra and other Devas by repeating the Sāma-Vedic hymns (I.14.8). Distributed the sacrificial fees among the priests (I.14.52). Promised four sons to Daśaratha (I.14.59) मेधावी. वेदज्ञः offered to celebrate the Putreṣṭi Sacrifice on behalf of the king (I.15.1-2). Conducted it (I.15.3). Bade farewell to Daśaratha (I.18.6).

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EKA-JAṬĀ (एकजटा) – A Rākṣasī guard of Sītā who reproved her for having refused Rāvaṇa's advances (V.23.5-9).

EKA-SĀLA (एक साल) – A village where Bharata crossed the river Sthāṇumatī on his way back from Kekaya (II.71.16).

ELEPHANTS, THE REGIONAL (दिशागजाः) – Virūpākṣa in the east, Mahāpadma in the south, Sanmanas in the west, and Bhadra in the north. The sons of Sagara came across and paid respects to them while they penetrated into the

Rasātala in search of the sacrificial horse spirited away by Indra (I.40.12-23). Support the Earth on their heads (I.40.14;18;22). Earthquake occurs whenever out of fatigue, they move their heads (I.40.15). Honoured by the Devas, Dānavas etc. Aṃśumān met them and enquired about his missing uncles and the cattle-lifter (I.41.7-8). वाक्यज्ञाः, वाक्यकोविदाः Predicted the success of his mission one by one (I.41.9-11). Children of Śvetā (III.14.26).

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AIRĀVATA (ऐरावत) – The son of Irāvati. लोकनाथः महागजः (III.14.24). Haunted the aerial regions देवराजगजः (V.1.168). Rāvaṇa's arms bore the marks of his trunk (V.10.16). Compared to an island in the Sky-sea (V.57.3). कैलासकूटान्न, चतुर्दन्तः, मदस्रवः, शृंगारधारी, प्रांशुः, स्वर्णघण्टाट्टहासी, करीन्द्रः (VII.35.37-38). Indra went to Sūrya's abode riding on him (VII.35.37-38).

AILADHĀNA (ऐलघान) – Bharata on his way back from Kekaya crossed a river there (II.71.3).

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OM-KĀRA (ओंकार) – महातेजाः came to the hermitage of Budha while he was consulting his friends with regard to Ilā (VII.90.9). Accompanied Rāma on the occasion of his Great Renunciation (VII.109.8).

OṢADHI HILL, THE (ओषिधयो का पर्वत) – a part of the Kailāsa peak situated in the Himālayan regions. Jāmbavān asked Hanūmān to fetch some medicinal herbs that would bring round the wounded and disabled Vānaras (VI.74.29-34). When Rāvaṇa mortally wounded Lakṣmaṇa with the Śakti weapon, Suṣeṇa directed Hanūmān to go there once more for fetching the medicinal herbs (VI.101.29-32).

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KAKUTSTHA (ककुत्स्थ) – Son of Bhagīratha and father of Raghu (I.70.39).

KANḌU (i) (कण्डु) – The sage who killed cows at the command of his father ऋषिः व्रतचारिण विपश्चित् (II.21.31).

KANḌU (ii) (कण्डु) – महाभागः सत्यवादी तपोधनः महर्षिः परमार्थीः नियमैः दुष्प्रधर्षणः (IV.48.11-12). महामुनि धर्मात्मा

(V.48.13). Reduced the thriving forest south of the Vindhyas to a water-less and tree-less desert on the death of his ten-year old son (IV.48.11-14).

KANVA (कण्व) – A great Ṛṣi of the east who came to greet Rāma on his return home (VII.1.2).

KADRŪ (कद्रू) – A daughter of Kaśyapa and Krodha-vaśā (III.14.22). Mother of the snakes (III.14.28). Sister of Surasā (III.14.31a). Gave birth to a thousand snakes who support the earth (III.14.32).

KANAKHALA (कनखल) – Where the poor Brāhmaṇa regained his lost cow (VII.53.11).

KANDARPA (Kāma) (कन्दर्प-काम) – tried to disturb the mind of Mahādeva while he was sauntering with the Maruts (I.23.11). Reduced to ashes by the Great God in consequence (I.23.13), अनंग (I.23.14). Accompanied Indra to disturb Viśvāmitra (I.64.6). Withdrew after his discomfiture (I.64.15). His reduction to ashes referred to मन्मथः (III.56.10).

KAPAṬA (कपट) – A Rākṣasa chief whose palace was visited by Hānūmān (V.6.24).

KAPILA (कपिल) – An incarnation of Viṣṇu, who supports the Earth continuously. The destruction of the sons of Sagara at his hands, foretold by Brahman (I.40.3). Being assaulted by the sons of Sagara, reduced them to ashes (I.40.24-30). The destruction of the sons of Sagara by him referred to Garuḍa (I.41.18). Being assailed by Rāvaṇa in the Western Sea, easily vanquished him, and then slipped into the Patāla regions (VII.23 (e) 3-32).

KAPĪ-VATĪ, The (कपीवती) – a river crossed by Bharata on his way back from Kekaya (II.71.15).

KABANDHA (कबन्ध) – An odd-looking Rākṣasa killed by Rāma near the hermitage of Mataṅga Ṛṣi. His corpse cremated by Rāma. Assuming a divine form directed Rāma to see Śabarī (I.1.55-56). The whole episode foreseen by Vālmīki (I.3.21). सुमहाकायः राक्षसः विपुलोराः (III.69.26). विवृद्धः अशिरोग्रीव उदरे मुखः (III.69.27). तीक्ष्णैः निशितैः रोमभि उच्छ्रितः महागिरिरिव नीलमेघनिभः रौद्रः मेघस्तनितनिस्वनः (III.69.28). उरसि अग्निज्वालानिकाशेन ललाटस्थेन दीप्यता महापक्षेण पिङ्गेन विपुलेनायतेन च एकेन घोरेण सुदर्शिना नयनेन युक्तः महादंष्ट्रोपपन्नः सः लेलिहानः महामुखः

(III.69.29-30). With his unusually long arms - (a yojana in length each) used to draw various creatures for devouring them (III.69.31-32). Stood barring the way of Rāma and Lakṣmaṇa with his long arms (III.69.33). महान् दारुणः भीमः भुजसंवृतः अतिघोरप्रदर्शनः (III.69.34). Captured the two brothers (III.69.35); enquired the reason of their visit to those lonely forests and threatened to devour them (III.69.42-46). महाबाहुः दानवोत्तमः (III.69.43). दुरात्मा (III.69.46). Threatened to devour the princes (III.70.1-2). Hearing the words of reproof uttered by Lakṣmaṇa (III.76.3-6) got angry and opened his mouth wide to devour them (III.70.7). His arms lopped off by Rāma and Lakṣmaṇa, whereupon he fell down roaring aloud (III.70.8-10). Besmeared in blood in a piteous tone asked who they were (III.70.11). दानवः (III.70.11). When Lakṣmaṇa had introduced Rāma and himself (III.70.13-16), remembering Indra's words, welcomed them and proceeded to relate how he came to possess that fearful appearance (III.70.17-19). In the course of his narrative told how he earned the curse of the Ṛṣi Sthūlaśiras for frightening the Ṛṣis

assuming that very form; how being embol-
dened by the blessings of Brahman he went to
fight with Indra and in consequence was
deformed by him with his Vajra; how both
assured him that he would recover his original
form if he died in the hands of Rāma and was
cremated by him (III.71.1-20). Requested by
Rāma to suggest the means of recovering Sītā
from the clutches of Rāvaṇa (III.71.20-26), said
that until he was cremated in due form he
could not help him in any way (III.71.26-34).
कुशलः वक्ता (III.71.27). Cremated by Rāma and
Lakṣmaṇa, appeared in the midst of the flames
assuming a divine form, seated on the aerial car
drawn by swans (III.72.1-6). Advised Rāma to
establish friendly relations with Sugrīva who had
been exiled by his brother Vālin and was just
then living on the R̥ṣya-mūka hills along with
four Vānaras. He alone, thought he could help
Rāma in recovering Sītā from the clutches of
the cannibals (III.72.1-27). Then described in
detail the route to the cave where Sugrīva dwelt
at the top of the R̥ṣya-mūka hills overlooking
the Pampā Lake (III.73.2-24). अर्थज्ञः (III.73.1).

So saying bade the princes farewell advising
them once more to form an alliance with
Sugrīva (III.73.42-46). सग्रीवो भास्करवर्णाभिः वीर्यवान्
(III.73.43). भास्वरसर्वदेहः (III.73.46). His parting
advice to Rāma to approach Sugrīva referred to
by Lakṣmaṇa (IV.4.15-16).

KAMPANA (कम्पन) – A Rākṣasa chief whom
Rāvaṇa asked to accompany Kumbha and
Nikumbha to the battle-field (VI.75.47). Killed
by Aṅgada (VI.76.1-3).

KARAVĪRĀKṢA (करवीरक्ष) – a general of Khara
who went to fight with Rāma (III.23.32). महावीर्यः
बलाध्यक्षः Attacked Rāma with his army at the
command of Khara (III.26.27-28).

KARĀLA (कराल) – A Rākṣasa chief whose palace
was visited by Hanūmān (V.6.26). Hanūmān set
fire to his house (V.54.14).

KARUṢA (करुष) – So called because it received
the hunger कारुषम् of Indra after he had killed
Vṛtra who was a Brāhmaṇa. Formerly a
flourishing country, but devastated by Tātakā
and her son Mārīca. Nobody dared to pass
through (I.24.18-32).

KARDAMA (कर्दम) – The first of the Prajāpatis
(III.14.7). Father of Rājā Ila (VII.87.3). Arrived
at the hermitage of Budha when he was
consulting his friends with regard to Ila (VII.90.
8). महातेजाः Proposed that they should propitiate
Śiva on behalf of Ila, by celebrating the
Horse-sacrifice (VII.90.11-12).

KALĀ (कला) – The eldest daughter of Vibhīṣaṇa
who at the desire of her mother informed Sītā
that Rāvaṇa had rejected her father's proposal
of returning her to Rāma (V.37.9-11).

KALIṄGA (i) (कलिङ्ग) – A town situated on the
border of an extensive Sāla forest visited by
Bharata on his way back from Kekaya
(II.71.16).

(ii) Sugrīva asked Aṅgada to go to that
country in search of Sītā (IV.41.11).

KALMĀṢAPĀDA (कल्माषपाद) – तेजस्वी son of
Raghu; became a Rākṣasa as the result of a
curse; father of Śaṅkhaṇa (I.70.39-40).

KAVACAS, THE (कवच) – A class of Daityas who
dwelt in the Jewelled Town. Fought without
intermission for a year with Rāvaṇa when he

attacked them and at last formed an alliance with him on the mediation of Brahman (VII.23.6-14).

KAVAṢA (कवष) – A great sage of the West who came to greet Rāma on his return home (VII.1.4).

KĀŚYAPA (ALSO **KĀŚYAPA**) (कश्यप) – A sacrificial priest पौर्वक of Daśaratha (I.7.5). Being sent for by Daśaratha came to Ayodhyā to conduct the Horse-sacrifice (I.8.5). On the way to Mithilā the conveyance carrying him preceded that of Daśaratha (I.69.5-6). On the morning following the death of Daśaratha, attended the court and advised Vasiṣṭha to appoint a king without delay (II.67.5-8). Helped Vasiṣṭha in conducting the consecration ceremony of Rāma (VI.128.60). Summoned by Rāma, entered his presence-chamber and was duly received (VII.74.4-5). Consulted by Rāma on the eve of the Horse-sacrifice (VII.91.2). Witnessed the oath-taking ceremony of Sītā at Rāma's court (VII.96.2).

KĀŚYAPA (कश्यप) – Accorded a public reception by Indra in heaven (I.11.28). Pleased Viṣṇu by

practising austerities for a thousand years. अग्निसमप्रभः, ओजसा दीप्यमान इव (I.29.10-11). Prayed that he might beget Viṣṇu as a son on Aditi to relieve the Devas in distress (I.29.15-17). Son of Marīci (I.29.15). Granted a boon to Diti that if she could keep clean for a thousand years, she would give birth to a child who would kill Indra. महातेजाः (I.46.4-7). Son of Marīci and father of Vivasvān (I.70.20). Received the gift of the universe from Paraśu-Rāma (I.75.8-25). Made him promise that he would not reside in his dominions (I.76.13). The last of the Prajāpatis (III.14.9). Married 8 daughters of Dakṣa (III.14.11-12). Granted a boon to his wives that they would give birth to children as famous as himself (III.14.12-13). Came from the north to greet Rāma on his return home (VII.1.5). Progenitor of the Devas and the Daityas (VII.11.15).

KAHOLA (कहोल) – A धर्मात्मा Brāhmaṇa finally emancipated by Aṣṭāvakra (VI.119.16).

KĀKUTSTHA (काकुत्स्थ) – of the royal house of Viśālā, son of Somadatta (I.47.16). His son was Sumati (I.47.17).

KĀNCANA HILLS, The (काञ्चन) – where lived Kesarī, the Vānara Chief (VI.27.37). Described (VI.27.34-37).

KĀNCANA (काञ्चन) – Priest to Śatrughna. Being sent for, attended his royal patron's court (VII.108.8).

KĀTYĀYANA (कात्यायन) – A sacrificial priest (पौर्वक) to Daśaratha (I.7.5). Being sent for, came to Ayodhyā to officiate in the Horse-sacrifice (I.8.6). On the way to Mithilā the chariot carrying him preceded that of Daśaratha (I.69.3-6). On the morning following the demise of Daśaratha, attended the court and advised Vasiṣṭha to appoint a king without delay (II.67.3-8). Helped Vasiṣṭha in conducting the consecration ceremony of Rāma (VI.128.60). Summoned by Rāma, entered his presence-chamber and was duly received (VII.74.4-5).

KĀMA, The (काम) – A range of hills near the Kailāsa. अवृक्षः Inaccessible to the Devas, Rākṣasas and the living beings. Sugrīva asked Śatabala to ransack its caves and sides in search of Sītā (IV.43.28-29).

KĀMPILYA (काम्पिल्य) – A town ruled over by Rājā

Brahmadatta (I.33.19).

KĀMBOJA (काम्बोज देश) – Famous for horses (I.6.22). Sugrīva asked Śatabala to go there in search of Sītā (IV.43.12).

KĀMBOJAS, THE (काम्बोज जाति) – Mentioned along with the Yavana soldiers created by Vasiṣṭha's cow to offer resistance to Viśvāmitra's cupidity (I.54.21). Pressed hard by Viśvāmitra (I.54.23). Born of the Yell of Śabali. रविसन्निभाः (I.55.2).

KĀRUPATHA (कारुपथ) – A country रमणीयः निरामयः (VII.102.5).

KĀRTAVĪRYA (कार्तवीर्य) – In Rāma's opinion Lakṣmaṇa excelled Kārtavīrya as the former could discharge 500 arrows at a time (VI.49.20).

KĀRTIKEYA (कार्तिकेय) – Born in a thicket of glowing reeds on the White hill - the petrified energy of Śiva. अग्नि-सम्भवः (I.36.18-19). Born of the foetus deposited by Gaṅgā by the side of the Himavān (I.37.18). The Devas appointed the Kṛttikās to feed the baby (I.37.23). Hence called Kārtikeya by the Devas; his future greatness foretold (I.37.25). Bathed by the

Kṛttikās. दीप्यमानः यथानलः (I.37.26). Also called Skanda, because born of the discharged energy of Śiva and Umā. महाबाहुः ज्वलनोपमः (1.37.27). Sucked the breast of all the six Kṛttikās with as many mouths (I.37.28). After a single day, vanquished the army of the Daityas through his prowess (I.37.29). Elected Commander-in-Chief by the Devas (I.37.30). His votaries attain ripe old age begetting sons and grand-children; and on death go to the Skanda-Loka (I.37.32). His protection invoked by Kausalyā during Rāma's sojourn (II.25.11). His temple at Agastya's hermitage visited by Rāma (III.12.21). The weeping baby in the bush of reeds referred to (VII.35.22). महासेनः His birth-place visited by Rājā Ila (VII.87.10).

KĀLA, THE (काल) (एक पर्वत श्रेणी) – A range of hills in the Somāśrama in the north having a rich table-land on the top. Sugrīva asked Śatabala to ransack the hills and the caves in search of Sītā (IV.43.14-15). शैलेन्द्रः हेमगर्भः महागिरि (IV.43.16).

KĀLA (काल) – In the guise of an ascetic came to the palace and told Lakṣmaṇa that he wanted

to have a private interview with Rāma (VII.103.1-2) तपसा भास्करप्रभः (VII.103.4). तेजसि ज्वलन्निव, अंशुभिः प्रदहन्निव (VII.103.6). Having been shewed in by Lakṣmaṇa (VII.103.6) greeted Rāma (VII.103.7). वदतां वरः Took his seat (VII.103.9). In reply to Rāma's request (VII.103.10) said that as his business was private, every one was to be warned against intercepting them on pain of death (VII.103.11-12). Introduced himself as his son--a Prajāpati born of his navel after the creation of the Earth; then in the words of Brahman warned him that his lease of life on earth was drawing to a close and that it was high time for him to retire to heaven (VII.104.1-15). सर्वसंहारः (VII.104.16).

KĀLAKA (कालक) – Son of Kaśyapa and Kālakā (III.14.17).

KĀLAKĀ (कालका) – Daughter of Dakṣa and wife of Kaśyapa (III.14.10-11). Gave birth to two sons--Naraka and Kālaka by favour of her husband (III.14.17).

KĀLAKĀRMUKA (कालकार्मुक) – a general of Khara who went to fight with Rāma, परकुः (III.23.32). महावीर्यः बलाध्यक्षः Attacked Rāma with

his army at the command of Khara (III.26.27-28).

KĀLAKEYAS, THE (कालकेय) - A class of Daityas who dwelt in the Aśma Town. Defeated and massacred by Rāvaṇa (VII.23.17-19).

KĀLANEMI (कालनेमि) - Defeated and killed by Viṣṇu (VII.6.34).

KĀLA-MAHI, The (कालमही) - River. Sugrīva asked Vinata to go there in quest of Sītā. शैलकाननशोभिता (IV.40.22).

KĀLIKĀMUKHA (कालिकामुख) - A Rākṣasa chief, son of Sumālin and Ketumati (VII.5.38-39).

KĀLINDI (कालिन्दी) - One of the wives of Asita. Retired to the Himālayas with her defeated husband. She and her co-wife were pregnant at the time of Asita's death. Administered poison by her co-wife to bring about an abortion, but by favour of the sage Cyavana gave birth to Sagara (I.70.29-36). कमलेक्षणा (I.70.35). राजपुत्री पतिव्रता देवी (I. 70. 36).

KĀLINDI, The (कालिन्दी) - River, Sugrīva asked Vinata to go there in search Sītā (IV.40.21).

KĀLIYA (कालिय) - a courtier of Rāma who with

light talks sought to divert his master (VII.43.2).

KĀVERĪ, The (कावेरी) - A river in the South दिव्या आपगा प्रसन्नसलिलाशया, अप्सरोगणैः विहृता; Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.14-15).

KĀŚI-RĀJĀ OF, (काशी राज) - Invited to attend the Horse sacrifice celebrated by Daśaratha (I.13.23). Daśaratha offers the produce of--to appease the wrath of Kaikeyī (II.10.37-38). Sugrīva asked Vinata to go there in search of Sītā (IV.40.22). पुरी वाराणसी रमणीया सुप्राकारा सुतोऽरणा (VII.38.15-19).

KĀŚYAPA (Also KĀŚYAPA) (काश्यप) (कश्यप) - A sacrificial priest to Daśaratha (I.7.5). Came to Ayodhyā at the desire of the king to officiate in the Horse Sacrifice (I.8.6). On the way to Mithilā his carriage preceded the one of Daśaratha (I.69.5-6). On the morning following the demise of the king, attended the court and advised Vasiṣṭha to appoint a king without delay (II.67.5-8). Helped Vasiṣṭha in conducting the consecration ceremony of Rāma (VI.128.60). Summoned by Rāma, entered his presence-

chamber and was duly received (VII.74.4-5). Consulted by Rāma on the eve of the Horse Sacrifice (VII.91.2). Witnessed the oath-taking ceremony of Sītā at Rāma's court (VII.96.2).

KĀŚYAPA (काश्यप) - a courtier of Rāma who with light talks sought to divert his master (VII.43.2).

KINNARAS, The (किन्नर) - The Devas requested by Brahman to produce Vānara children on--girls (I.17.6). Followed the course of the Gaṅgā (I.43.32). Some dwelt in the hermitage of Vasiṣṭha (I.51.23). Assembled to witness the duel between Rāma and Paraśurāma (I.76.10). Their abodes on the Citrakūṭa hill (II.93.11). Pairs of wandering Kinnaras shewn by Rāma to Sītā (II.94.11). Their broad-swords hanging from the trees (II.94.12). Rāvaṇa saw the groves frequented by them (III.35.14). Frequented Rāma's hermitage in the Daṇḍakas (III.43.12). Frequented Janasthāna (III.67.6). Rāma found some wandering in the Pampā regions (IV.1.61). Haunted the Lake Sudarśana for the sake of pleasure (IV.40.46). Horse-faced women frequented the Maināka hills (V.1.6), (V.1.97).

Haunted the Ariṣṭa hills (V.56.36). Left them when they sank under the weight of Hanūmān (V.56.48). Assembled to witness the duel between Rāma and Makarākṣa (VI.79.25). Complained when Rāvaṇa seated on a chariot fought with Rāma on foot (VI.102.5). Prayed for the safety of the cows and the Brāhmaṇas when Rāma fought with Rāvaṇa (VI.107.48-49). Frequented the banks of the Mandākinī (VII.11.42). Sang in chorus love-songs on the Kailāsa hills (VII.26.7). Visited the Vindhyas with their women folk (VII.31.16). Ilā's companions turned into Kim-puruṣis by Budha (VII.88.21.24).

KIRĀTAS, THE (किरात) – Born of the pores in Śabalī's skin, they destroyed to a man Viśvāmitra's army. म्लेच्छः (I.55.3-4).

KIṢKINDHĀ (किष्किन्धा) – A cave (I.1.67) where Sugrīva fought a duel with Vālin (I.1.69). A town, at the gate of which Māyāvin threw out the challenge to Vālin (IV.9.5). Sugrīva returned there on the supposed death of Vālin (IV.9.20). अतुलप्रभा (IV.11.21). The town of Vālin (IV.11.24). Its gates scratched by Asura

Dundubhi with his horns (IV.11.27). Sugrīva accompanied by Rāma etc. proceeded to - (IV.12.14). Did so again at the suggestion of Rāma (IV.12.42). वालिविक्रमपालिता (IV.13.1). दुराघर्षा (IV.13.29). सुरेशात्मजवीर्यपालिता (IV.13.30). हरिवागुरया-पूर्णा, काञ्चनभूषणा, ध्वजयन्त्राढ्या (IV.14.5-6). नगरी (IV.16.13). Defended by forts (IV.19.15). रम्या (IV.26.19). Situated in the cave of a hill (IV.26.41). चित्रकानना; Situated near Prasravaṇa hill (IV.27.26). बलाकीर्ण महापुरी दुर्गा (IV.31.16). दुरासदा (IV.31.26). Surrounded by walls and moats (IV.31.27). Described (IV.33.4-8), (VI.28.30). Rāma's Puṣpaka car passed by (VI.123.23). Described (VI.37 (a).47-49).

KĪRTIRATHA (कीर्तिरथ) – धर्मात्मा, Son of Pratīndhaka, and father to Deva Mīḍa (I.71.9-10).

KĪRTIRĀTA (कीर्तिरात) – महाबलः, Son of Mahidhraka, and father to Mahāromā (I.71.11).

KUKṢI (कुक्षि) – (i) Son of Ikṣvāku and father to Vikukṣi. श्रीमान् (I.70.22).

(ii) A country in the west, rich in Punnāga, Bakula and Uddālaka. Sugrīva sent Suṣeṇa etc. there in search of Sītā (IV.42.7).

KUṆJARA, The (कुञ्जर) – (i) A range of hills situated on the other side of the Vaidyuta hills. नेत्रमनःकान्तः At the top of which Viśvakarman built a mansion for Agastya and on which was situated Bhogavatī -- the home of the serpents (IV.41.34-36). Sugrīva sent Aṅgada etc. there in search of Sītā (IV.41.38).

KUṆJARA (कुञ्जर) – (ii) A Vānara chief whose daughter Añjanā was the mother of Hanūmān (IV.66.10).

KUṬIKĀ, The (कुटिका) – A river crossed by Bharata on his return journey from Kekaya (II.71.15).

KUṬIKOṢṬHIKĀ, The (कुटिकोष्ठिका) – A river crossed by Bharata on his way back from Kekaya (II.71.10).

KUMUDA (कुमुद) – A Vānara chief. Lakṣmaṇa passed by his house at Kiṣkindhā (IV.33.11). Led the van of the invading army (VI.4.30). Formerly dwelt on the bank of the Gomatī, later on made himself master of the tree-clad Vindhya hills (VI.26.25-26). Set himself up at the eastern gate with 10 crores of followers (VI.42.23). Repaired where Rāma and Lakṣmaṇa were lying

स्वामी दिव्यानन्द पुरी धर्मापद द्रष्ट

senseless (VI.46.3). Carefully guarded the Vānara army (VI.47.2-4). Did fearful carnage in the ranks of the Rākṣasa army (VI.55. 30.32). Attacked Atikāya, but being defeated had to retire (VI.71.39-42). Wounded by Indrajit (VI.73.60). Greeted and honoured by Rāma (VII.39.20).

KUMBHA (कुम्भ) – A Rākṣasa chief whose house was burnt down by Hanūmān (V.54.15). जीमूतनिकाशरूपः पृथुव्यूढसुजातवक्षाः Accompanied Rāvaṇa to the battle-field driving in a car and twanging his bow (VI.59.20). Son of Kumbhakarna; sent by Rāvaṇa to carry on the fight (VI.75.44-46). Fought respectively with Dvidida, Mainda and Aṅgada, and disabled or wounded every one (VI.76.35-55). तेजस्वी (VI.76.37). धन्विनां श्रेष्ठः (VI.76.38). वीर्यवान् (VI.76.47). Stopped Jāmbavān etc. by discharging a flight of arrows at them (VI.76.60-62). Valiant like his father (VI.76.72). धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च । त्वमद्य रक्षसां श्रेष्ठोऽसि बलवीर्यतः (VI.76.75). Fought a duel with Sugrīva in the course of which lost his bow and was flung into the sea, and at last killed (VI.76.63-93).

KUMBHAKARNA (कुम्भकर्ण) – His death foreseen by Vālmiki. प्रवृद्धनिदः महाबलः (I.3.36). Brother to Śūrpaṇakhā (III.17.22). His palace visited by Hanūmān (V.6.18). Hanūmān set fire to his house (V.54.14). महाबलः सर्वशस्त्रभृतां मुख्यः Slept for six months at a stretch (VI.12.11). On hearing Rāvaṇa's lamentations for Sītā (VI.12.7-26), took him to task for having abducted her on his own responsibility; later on promised to destroy the enemy so that he might enjoy the company of Sītā uninterrupted (VI.12.27-40). वीर्यवान् महातेजाः शक्रप्रतिबलः युधि (VI.19.10). अग्रतिमगाम्भीर्यः देवदानवदर्पहा, ब्रह्मशापाभिभूतः (VI.60.13-14). Slept for six months at a stretch (VI.60.17). ग्राम्य सुखे रतः (VI.60.19). भौमविक्रमः (VI.60.26). भौमनासापुटः, पाताल विपुलाननः मेदोरुधिरगन्धी (VI.60.29). नीलाञ्जनचयाकारः (VI.60.43). अतिबलः (VI.60.59). The Rākṣasas having roused him from sleep after employing numerous artifices at the direction of Rāvaṇa (VI.60.14-21), enquired about the cause of that untimely awakening (VI.60.22-70). Hearing the report of Yūpākṣa (VI.60.71-77), was so far moved that he offered to go straight to the battle-field to make an end of the invaders

(VI.60.78-80).

On being informed that Rāvaṇa wanted to see him (VI.60.88-89), washed his mouth, took his bath and food, then drank hard; thus being tipsy proceeded to Rāvaṇa's palace through the main thoroughfare (VI.60.90-95). तेजोबलसमन्वितः (VI.60.93). कालान्तकयमोपमः (VI.60.94). महाकायः (VI.61.1). पर्वताकारदर्शनः (VI.61.2). प्रकृत्या तेजस्वी (VI.61.12). Defeated Yama and Indra in the battle-field; son of Viśravā; in bulk excelled all Rākṣasas; defeated all living beings including the Devas; commenced devouring the living beings as soon as born; Indra being appealed to, struck him with the bolt, when he began to roar aloud; being angry beat Indra pulling out a tusk of his Airāvata; thus being oppressed the Devas headed by Indra approached Brahman who sending for the Rākṣasas declared that for the well-being of the world Kumbhakarna was to sleep on; then at the intercession of Rāvaṇa conceded that he was to wake up once in six months for a day only (VI.61.9-28). निद्रामदसमाकुलः (VI.62.1). परमदुर्जयः (VI.62.2). Passing through the road he entered Rāvaṇa's

palace; then being cordially received enquired about the cause of his urgent summons (VI.62.1-12). In reply to Rāvaṇa's appeal (VI.62.12-22), told that he had been misled by insincere counsellors and that Vibhīṣaṇa's and his prophecy have come to be too true (VI.63.1-21). In reply to Rāvaṇa's words of protest (VI.63.22-27), promised to destroy and devour the enemies of Laṅkā (VI.63.28-56), assured Rāvaṇa of his sure success in the battle-field and reproved Mahodara for his misplaced advice (VI.65.1-8). युद्धविशारदः (VI.65.10). At the desire of Rāvaṇa (VI.65.11-14), picked up his terrible (शूल) weapon and offered to go alone to the battle-field leaving behind the army (VI.65.17-22). With the help of Rāvaṇa put the ornaments and armours on, and then took leave of his brother (VI.65.25-32). Then he set forth at the head of a huge army consisting of charioteers, warriors and foot-soliders, indulging in tall talks, disregarding the omens and magnifying his body to huge proportions, till stepping across the ramparts he stood before the Vānara army (VI.65.33-53). Roared aloud when he found the

Vānaras panic-stricken (VI.65.55). Left the town stepping across the ramparts and then he bellowed out (VI.66.1-2). मोमाक्षः (VI.66.3). The attacks delivered by the Vānaras could create no impression on him; destroyed the Vānara army right and left till they dispersed in confusion (VI.66.8-17). Rallied by Aṅgada when the Vānara army attacked him (VI.67.1-4), killed them mercilessly with his club and devoured them 16, 18 and 20 at a time (VI.67.5-7). With his शूल reduced to pieces the trees and stones flung by Hanūmān (VI.67.16). Struck with a hill-top by Hanūmān wounded him in return (VI.67.17-20). Reduced to pieces the huge stone flung at him by Nīla (VI.67.22-23). Killed or mortally wounded the five Vānara chiefs who attacked him (VI.67.24-29). Bitten, scratched, boxed and slapped by the Vānaras, ate them up and being routed they sought refuge with Rāma (VI.67.30-41). Fought a duel with Aṅgada and stunned him with a blow (VI.67.42-49). Fought a duel with Sugrīva in the course of which lost his शूल and made a captive of him and carried him to Laṅkā (VI.67.51-71).

While passing through the streets his nose and ears bitten off and the sides scratched by Sugrīva who slipped away from his hold; bathed in a pool of blood angrily retraced his steps to the battle-field holding a club in his hand (VI.67.82-92). Rushing blindly into the thick of the Vānara army began devouring mercilessly and indiscriminately the Vānaras, Ṛkṣas and Rākṣasas thus routing his opponents (VI.67.93-99). Baffled the arrows shot at him by Lakṣmaṇa (VI.67.102). Disregarding the arrow shots of Lakṣmaṇa ironically praised his valour and expressed his intention to fight with Rāma; after his death, with others (VI.67.103-111). Lakṣmaṇa having pointed out Rāma (VI.67.112-114), rushed at him leaving behind Lakṣmaṇa (VI.67.114-115). Being wounded by Rāma (VI.67.116), made a rush at the Vānaras belching out fire; being disarmed, killed and devoured his foes and allies indiscriminately, then flung a huge hill-top at Rāma (VI.67.117-123). Indignantly shook off the Vānaras who had climbed on him at the word of command from Lakṣmaṇa (VI.67.130-131). Fought a con-

tested duel with Rāma in the course of which he was killed (VI.67.141-170).

Second son of Viśravā and Kaikāsī (VII.9.34). Roamed about the three worlds devouring the sages (VII.9.38). Practised austerities for 10,000 years (VII.10.3-5). In reply to Brahman's offer (VII.10.43-44) prayed that he might sleep on for years to come (VII.10.44-45). Repented when the Devas disappeared (VII.10.46-48). Married to Vajrajālā (VII.12.23-24). Sometime later feeling sleepy, asked Rāvaṇa to build a separate mansion for him; when it was ready, slept there for thousands of years (VII.13.1-7). On the occasion of Rāvaṇa's struggle with Indra fought with the Rudras (VII.28.34-36).

KUMBHAHANU (कुम्भहनु) – An officer of the Rākṣasa Lord Prahasta, who followed his chief to the battle-field (VI.57.30). Slaughtered the Vānaras mercilessly (VI.58.19). Killed by Aṅgada (VI.58.23).

KUMBHĪNASĪ (कुम्भीनसी) – Her husband Madhu वीर्योत्सिक्तः दुरासदः दानवेन्द्रः was defeated by Rāvaṇa (VI.7.8). Daughter of Sumālin Ketumatī

(VII.5.38-40). Abducted by Madhu (VII.25.19). Interceding with Rāvaṇa on behalf of her husband, helped to form an alliance between them (VII.25.39-48).

KURU (कुरु) – A country in the north to which Sugrīva sent Śatabala in search of Sītā (IV.43.11).

KURUS, THE UTTARA, (उत्तर-कुरु) – In those lands was situated Kuvera's garden, the trees of which put forth leaves in the form of clothes and ornaments, and fruits in the shape of women (II.91.19). The rivers and forests of that country appeared in the hermitage of Bharadvāja (II.91.81). Abounding with trees that yield fruits and sweet juice throughout the year (III.73.7) कृतपुण्यप्रतिश्रयाः Rich in rivers, tanks, forests of blue lotuses, river-banks studded with gold, gems and precious stones, hills clad in trees that yield fruits throughout the year. Peopled by the Gandharvas, Kinnaras etc. and the holy people. The land of pleasure and pastime (IV.43.38-52). Sugrīva sent the Vānara chiefs there in search of Sītā (IV.43.53).

KURUJĀNGALA (कुरुजाङ्गल) – Vasiṣṭha's mes-

sengers on their way to Kekaya passed through this land (II.68.13).

KULA (कुल) – A courtier of Rāma who with light talks sought to divert his master (VII.43.2).

KULINGĀ (कुलिङ्गा) – (i) A town situated between the Śaraṇaṇḍa and the Ikṣumatī (II.68.16).

(ii) A river crossed by Bharata on his way back from Kekaya. Rapid, pleasant and choked with hills (II.71.6).

KUVERA (कुवेर) – In accordance with the desire of Brahman produced Gandhamādana (I.17.12). Rāvaṇa's brother and son of Viśravā (I.20.18). धनदः His protection invoked by Kausalyā during Rāma's exile (II.25.23). His gardens in the Uttara Kurus were asked by Bharadvāja to help him in entertaining the army of Bharata (II.91.19). Sent 20,000 girls in response (II.91.44). Pronounced an imprecation on Tumburu, the Gandharva that he was to assume the form of Virādha, for his excessive attachment for Rambhā; when his wrath went down assured the accursed one that he would assume his own shape when killed by Rāma (III.4.16-19). वैश्रवणः (III.4.16). His temple at

Agastya's hermitage visited by Rāma (III.12.18). Defeated by Rāvaṇa and his Puṣpaka car was captured by him (III.32.14-15). नरवाहनः (III.32.14). Brother of Rāvaṇa (III.35.7; III.48.2). Being defeated retired to the Kailāsa hills (III.48.4-5) सर्वदेवनमस्कृतः (III.48.21). His beautiful palace on the Kailāsa built by Viśvakarman (IV.43.21). Whiled away his time playing with the Guhyakas on the banks of the tank situated near his palace. यक्षराट् (IV.43.22-23). भूतेशः द्रविणाधिपतिः (VI.4.19). धनपः (VI.7.4). Gloried in the fact that he was a friend of Maheśvara लोकपालः महाबलः (VI.7.5). Appeared before Rāma and admonished him for ill-treating Sītā (VI.117.2-9). Son of the Ṛṣi Viśravā and Deva Varṇinī. वीर्यसम्पन्नः परमाद्भुतः अपत्यैः सर्वैः ब्रह्मगुणैः वृतः (VII.3.1-6). Called Vaiśravaṇa by the great Ṛṣi Pulastya (VII.3.6-8). Retiring to a forest practised austerities for thousands of years (VII.3.9-12). In reply to Brahman's offer (VII.3.13-14) prayed for guardianship of the world (VII.3.15). प्रयतः आत्मवान् (VII.3.22). Being appointed one of the guardians of the world by Brahman (VII.3.16-21) requested his father to

name a spot where he could live happily (VII.3.22-23). In accordance with his father's advice (VII.3.24-30) took possession of Laṅkā and ruled happily over the Rākṣasas. Thence driving in the Puṣpaka, he used to pay visits to his father and mother (VII.3.31-35). वित्तपालः (VII.11.26). सर्वशस्त्रमृतां वरः (VII.11.27) वाक्यविदां वरः (VII.11.30). In reply to Prahasta's words of negotiation (VII.11.25-29), said that he was ever ready to restore Laṅkā to his brother, Rāvaṇa; then calling on his father asked his opinion (VII.11.30-35). In compliance with his father's desire (VII.11.36-43), retired to the Kailāsa hills (VII.11.44). Continued to dwell on the beautiful Kailāsa hills (VII.11.50). On hearing the report of tyranny practised by Rāvaṇa (VII.13.8-10) sent an ambassador to warn him (VII.13.11-12). While observing penances on the Himālayas, happened to look at Umā, hence lost his left eye; then retiring to other parts practised austerities for 800 years-thereby became a close friend of Mahā-deva and received the name of एकाक्षिपिंगली (VII.13.21-31). On the defeat of the Yakṣas, sent out the Yakṣas to

fight against Rāvaṇa (VII.14.20). On the defeat of the Yakṣas sent out Maṇibhadra (VII.15.1-2). Faced Rāvaṇa club in hand and scolded him and fought with him till overwhelmed by Rāvaṇa by magic was badly hurt (VII.15.16-33). Carried to the Nandana Park for treatment (VII.15.34). Attended the sacrificial session of King Marutta, but assumed the form of a chameleon for fear of Rāvaṇa (VII.18.4-5). On the departure of Rāvaṇa came out of his place of refuge and offered boons (VII.18. 32-34). On the recommendation of Brahman (VII.36.7-9) made Hanūmān proof against his club (VII.36.17).

KUŚA (कुश) – A Brāhmaṇa by birth. महान् महातपाः, अक्लिष्टव्रतधर्मज्ञः सज्जनप्रतिपूजकः (I.32.1). महात्मा Begot four sons Kuśāmba, Kuśanābha, Asūrta Rājas and Vasu on Vaidarbhī who came of a noble family (I.32.2-3). Asked his sons to undertake the work of protection (I.32.4). Appeared in the Putreṣṭi sacrifice of Kuśanābha and foretold the birth of a son (I.34.2-3). Disappeared in the heavens (I.34.4). परमोदारः ब्रह्मसुतः (I.34.2). Son of Prajāpati (I.51.18).

KUŚADHVAJA (कुशध्वज) - Younger brother of Janaka. महातेजाः, वीर्यवान्, अतिधार्मिकः (I.70.2). Resided in the city of Śāṅkāśya on the river Ikṣumatī. Constant protector of Janaka's sacrifices. Sent for to share his joy (I.70.3-6). On his arrival paid his respects to Janaka and Śātānanda, and then took a seat (I.70.7-10). नरव्याघ्रः (I.70-6). अमितद्युतिः (I.70.10). वीरः (I.70.11). Younger son of Hrasva Roma (I.71.13). Placed under the guardianship of Janaka when his father retired from the world (I.71.14). देवसंकाशः (I.71.15). On the defeat and death of Sudhanvan of Śāṅkāśya, placed on the throne by Janaka (I.71.16-20).

KUŚADHVAJA (कुशध्वज) - Father of Vedavati ब्रह्मर्षि अमितप्रभः son of Bṛhaspati, श्रीमान् in wisdom equalled his father. Daily studied the Vedas. In his intense desire to marry his daughter to Viṣṇu rejected the offer of all beings till killed by the Daitya Śambhu one night (VII.17.8-13).

KUŚANĀBHA (कुशनाभ) - Son of Kuśa and Vaidarbhi (I.32.2). According to his father's wishes undertook to perform the duties of a Kṣatriya (I.32.4). धर्मात्मा Founded the town of

Mahodaya (I.32.6). राजर्षिः Had a hundred daughters by Ghṛtācī (I.32.11). Finding his daughters deformed (I.32.23), enquired about the cause (I.32.25-26). धीमान् (I.33.1). परमधार्मिकः महातेजाः (I.33.5). On hearing their story (I.33.1-4), dismissed them extolling the quality of forgiveness (I.33.5-9). त्रिदशविक्रमः (I.33.9). मन्त्रज्ञः consulted his counsellors about giving away his daughters in marriage (I.33.10). Decided to marry his daughters to Brahmadatta (I.33.20). सुधार्मिकः Sent for him and did so (I.33.21). Was greatly pleased to find his daughters cured (I.33.24). Dismissed his daughters in the company of Brahmadatta and priests (I.33.25). Praised highly by the Gandharvi Somadā (I.33.26). Going without a son, celebrated the Putreṣṭi Sacrifice (I.34.1). On that occasion appeared Kuśa who prophecied the birth of a son, named Gādhi (I.34.2-3). Shortly after this, was born Gādhi (I.34.5) बलवान्, सुधार्मिकः (I.51.18).

HIS HUNDRED DAUGHTERS (सहस्र कन्यायै) - Born of Ghṛtācī (I.32.11) यौवनशालिन्यः, रूपवत्यः, स्वलंकृताः, आभरणभूषिताः Were disporting themselves

in the garden one day, when Vāyu made advances to them (I.32.12-17). Being rejected (I.32.18-23) Vāyu broke their limbs by entering their bodies (I. 32. 23). गुणसम्पन्नाः रूपयौवनसंयुताः (I.32.15). With broken limbs entered the palace distracted abashed and with eyes full of tears (I. 32. 24). परमशोभनाः (I.32.25). In reply to the father's enquiries (I.32.25-26), related their sad story (I.33.1-4). Married to Brahmadatta by their father (I.33.22). Relieved of their deformities as soon as touched by him (I.33.23). Accompanied their husband to his home (I.33.25). Received warmly by Somadā (I.33.26).

KUŚAPLAVA (कुशप्लवः) - Where Diti practised austerities for a thousand years (I.46.8) attended by Indra (I.46.9). Near about Vaiśālī (I.47.10-11).

KUŚĀVATĪ (कुशावती) - Capital of Kuśa, built by Rāma at the foot of the Vindhya Hills. रम्या नगरी (VII.108.4).

KUŚĀMBA (कुशाम्ब) - Son of Kuśa and Vaidarbhi (I.32.2). In accordance with his father's desire, undertook the duties of a Kṣatriya (I.32.4)

महातेजा: Founded Kauśāmbī (I.32.6).
KAUŚĀMBĪ (कौशाम्बी) -- A town founded by Kuśa (I.32.6).
KUŚĀŚVA (कुशाश्व) -- Of the royal house of Viśālā, son of Sahadeva परमधार्मिकः (I.47.15). His son was Somadatta (I.47.16).
KUŚĪ (कुशी) -- Being remembered appeared before Vālmīki (I.4.4). मुनिवेशः, धर्मज्ञः, राजपुत्रः यशस्वी, स्वरसम्पन्नः, आश्रमवासी (I.4.5). मेधावी, वेदेषु परिनिष्ठतः (I.4.6). गान्धर्वतत्त्वज्ञः, स्थानमूर्च्छनकोविदः, गन्धर्व इव रूपी (I.4.10) रूपलक्षणसम्पन्नः, मधुरस्वरभाषी, विम्बादिवोत्थितः विम्बः रामदेहात्तथा परः (I.4.11) अनिन्दित (I.4.12) तत्त्वज्ञः सुसमाहितः (I.4.13). महात्मा, महाभागः, सर्वलक्षणलक्षितः (I.4.14). His songs moved the assembly of Ṛṣis and Munis so much, that they appreciated them with suitable gifts (I.4.16-27). सर्वगीतिषु कोविदः (I.4.27). Rāma sent for him, thus honouring him (I.4.29-30). रूपसम्पन्नः विनीतः (I.4.31). देववर्चाः (I.4.32). Sang the Rāmāyaṇa in Rāma's court (I.4.33-34). पार्थिवलक्षणान्वितः महातपस्वी (I.4.35). Born of Sītā at the hermitage of Vālmīki (VII.66.1-11) अरिन्दमः At the desire of Vālmīki (VII.93.1-16) anxiously waited for the day-break (VII.93.17-18). Next morning began to sing songs

(VII.94.1). Being sent for by Rāma (VII.94.1-9), sang in open court (VII.94.10-16). Declined to accept the gift of money offered by Rāma (VII.94.19-20). To satisfy Rāma's curiosity (VII.94.22-23), described in detail the arrangement, size and authorship of the poem; and promised to recite the whole poem before him, when he would become free (VII.94.24-28). Withdrew (VII.94.29). Retired in Rāma's apartment (VII.98.27). At Rāma's desire (VII.99.1), sang the latter portion of the Rāmāyaṇa (VII.99.2). Made King of Kośala (VII.107.17-19).
KṚTTIKĀS, THE (कृत्तिका) -- Appointed by Indra and the Maruts, fed the new-born babe Kārtikeya on their breasts (I.37.23-24). The milk that gushed forth from the breasts of the six-was sucked by the six mouths of Kārtikeya (I.37.28).
KṚŚĀŚVA (कृशाश्व) -- Married the daughters of Dakṣa who produced the divine weapons to destroy the Asuras with. Viśvāmitra obtained them from his sons (I.21.13). The Devas headed by Indra requested Viśvāmitra to pass them on to Rāma on the destruction of Tāṭakā (I.26.29).

The mysteries regarding the weapons transmitted to Rāma by the great Ṛṣi (I.28.10)
KṚṢṆAGIRI, THE (कृष्णगिरि) -- Hills. Frequented by Rambhā, the Vānara chief (VII.26.30).
KṚṢṆAVENĪ, THE (कृष्णवेणी) - A river in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.9).
KEKAYA (केकय) - The Rājā of -- with his son invited to attend the Horse-Sacrifice. Father-in-law of Daśaratha वृद्धः परमधार्मिकः (I.13.24). Delighted to see Bharata (I.77.20). For want of time Daśaratha could not send for him when he intended consecrating Rāma as the Crown Prince (II.1.48). His name was Aśvapati (II.9.22). By favour of Brahman acquired the Science of reading the thoughts of birds and beasts. One day he having laughed at a Jyṁbha bird, his wife insisted on hearing the cause of his laughter. But as disclosure meant death to him, refused to do so. His wife, Kaikeyī's mother, having proved obstinate, rejected her (II.35.18-26). Bharata and Śatrughna were in -- at the time of Daśaratha's death (II.67.7). Messengers despatched for - (II.68.10). See

Aśvapati in this connection .

KETUMATĪ (केतुमती) - Second daughter of Narmadā the Gandharvī married to Sumālin. पूर्णचन्द्रनिभानना प्राणेश्वर्योऽपिगरीयसी Brought forth Prahas-ta, Akampana etc. (VII.5.37-40).

KERALA (केरल) - A country in the South, Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.12).

KEŚINĪ (केशिनी) - Daughter of the Rājā of Vidarbha, elder queen of Sagara धर्मिष्ठा सत्यवादिनी (I.38.3). Practised austerities along with her husband and co-wife in the Himālayas for a hundred years (I.38.5-6). In fulfilment of a boon granted by Bhṛgu gave birth to a son called Asamañja (I.38.16). Her devotion to Sagara referred to (V.24.12).

KEŚINĪ, THE (केशिनी) - A river, on the bank of which Lakṣmaṇa and Sumantra spent a night (VII.51.29). Half a day's journey from Ayodhyā (VII.52.2).

KESARIN (कैसरी) - Father of Hanumān. In response to Sugrīva's call supplied many thousands of Vānaras (IV.39.18). Married to

Añjanā, the doomed Apsarā (IV.66.8). Hanumān was his क्षेत्रज्ञ son (IV.66.29). Killed the Asura Sambasādana on the sea-coast under instructions from the Devarṣis while going to Mt. Gokarṇa from Mt. Mālyavān (V.35.79-80). Defended the flank of the invading army with his followers (VI.4.33). Lived on the Kāñcana Parvata (VI.27.34-38). क्षेत्रज्ञ son of Gadgada begotten by Bṛhaspati (VI.30.21). Wounded by Indrajit (VI.73.59). Reigned in the Sumeru Hills (VII.35.19). Had Añjanā for his wife (VII.35.20). Greeted and honoured by Rāma (VII.39-20).

KAIKEYĪ (कैकेयी) - On seeing the arrangements made for appointing Rāma as Prince-regent asks for the fulfilment of the promised boons, viz. the exile of Rāma in favour of Bharata (I.1.21-22). Her mischievous intention foreseen by Vālmīki (I.3.12). Was given a quarter part of the divine food offered to Daśaratha by the Prājāpatya man (I.16.28). Conceived in no time (I.16.31). Gave birth to Bharata (I.18.13). Her brother Yudhājit came to see her (I.73.4). Received the brides with due ceremonies.

सुमध्यमा (I.17.10-12). On the eve of Rāma's coronation reproached by Mantharā for remaining blind to her interests (II.7.13-15). Enquired about the cause of her disquietitude (II.7.17). On learning that Rāma was going to be appointed Crown prince made gifts of ornaments to her and offered to give her more (II.7.31-36). शुभानना (II.7.31). प्रमदोत्तमा (II.7.33). In reply to Mantharā's accusations praised Rāma's inborn qualities, admitted his right to the throne and wondered why the slave girl should be so unquiet, and hoped that Bharata would succeed Rāma after a hundred years (II.8.13-19). At last Mantharā's specious pleadings (II.8.21-39) produced the desired effect on Kaikeyī's mind. She flared up in anger and asked Mantharā to tell her the ways and means that would secure the banishment of Rāma and enthronement of Bharata (II.9.1-3). विलसिनी (II.9.7). Out of curiosity raised herself up on the bed to listen to the words of Mantharā and requested her to suggest the ways and means (II.9.8-9). Saved the life of Daśaratha while he was fighting with Śambara as an ally of Indra. Pleased with her

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he offered to grant her two boons which she put off for the future (II.9.11-17). The favourite wife of Daśaratha for whose sake he could even enter the fire and for whom he could sacrifice his life (II.9.24-25). Praised Mantharā for giving her that precious suggestion (II: 9. 38-52). परमदर्शना (II.9.38). Acting on the advice of Mantharā she proceeded towards the Retiring-room (क्रोधागार), cast off all her ornaments and lay down on the bareground and promised to die in that position if her demands were not fulfilled (II.9.55-59). विशालाक्षी सौभाग्यमदगर्विता (II.9.55). Promised not to stir until and unless her demands were satisfied and remained lying on the bare ground darkening her face with anger (II.9.62-66). भामिनी (II.9.65). Daughter of Aśvapati (II.9.22). On being tutored by the haunch-backed girl laid herself down on the bare ground like a Kinnarī struck with a poisoned arrow (II.10.1). Laid bare her plans to Mantharā. विचक्षणा (II.10.2). Thought of the ways and means of executing her plan (II.10.3-4). Then having fixed on the line of her action laid herself down on the ground with knitted brows

and scattered the garland and the ornaments round the floor (II.10.6-7). Clad in dirty clothes and having arranged her hair in a single braid she confined herself in the Retiring-room (क्रोधागार) (II.10.8-9). Never before used to absent herself from her quarters at the time when the King withdrew from the court (II.10.18-19). Seen by Daśaratha lying on bare ground (II.10.22-23). वृद्धस्य तरुणी भार्या प्राणेभ्योऽपि गरीयसी (II.10.23). पापसंकल्पा लतेव विनिष्कृता पतिता देवतेव (II.10.24) किन्नरीमिव निर्धृता च्यूताप्सरसं यथा । मालामिव परिभ्रष्टा हरिणीमिव संयताम् (II.10.25) करेणुमिव दिग्धेन विद्धा मृगयुना वने (II.10.26). कमल पत्राक्षी (II.10.27). शौरु शोभना (II.10.39). In reply to Daśaratha's attempts to appease her wrath (II.10.28-39) told him that neither had any body insulted her nor was she outdone by any one and proposed to him to make a solemn promise if he wanted to fulfil her desire (II.11.2-3). Daśaratha having done so (II.11.5-10), Kaikeyī called on all the gods to witness the promise made by the king (II.11.13-16). Then after reminding him of the promised boons, demanded, their fulfilment, viz. that he was to banish Rāma for 14 years in

the Daṇḍaka forest and to instal Bharata instead on the throne (II.11.18-29). Reproached Daśaratha for hesitating to fulfil his promises and remained unmoved in spite of his appeals (II.12.38-50). नयसम्पन्ना (II.12.19).

Many a time, said Daśaratha, she had treated Rāma as dearly as Bharata (II.12.21). Regarded as mother by Rāma (II.12.8). But twitted Daśaratha for being proud of his truthfulness and asked why he was hesitating to fulfil his promise (II.13.3). सुश्रोणी (II.13.21). असितापांगा गुरुश्रोणी (II.13.23). दुष्टभावा नृशंसा (II.13.24). प्रतिकूलभाषिणी (II.13.25). Abused by the people (II.13.25). Addressing the king lying in a state of torpor she said that he must not lie on bare ground in that condition; for will he nill he, he had to fulfil the promise, then citing the examples of Śaibya, Alarka and the Ocean exhorted him to honour the word, plighted and threatened to commit suicide if Rāma was not banished (II.14.2-10). पापा (II.14.1). On the death of Daśaratha she was not to perform the Tarpaṇa ceremony as the king finally forsook her (II.14.14-17). वाक्यज्ञा पापसमाचारा (II.14.20).

Insisted on her demands and asked the king to send for Rāma (II.14.21-22). मंत्रज्ञा (II.14.59).

Asked Sumantra to fetch the Prince at once (II.14.60-61). Rāma found her seated with Daśaratha (II.18.1). Greeted by Rāma (II.18.2). In reply to Rāma's enquiries about the cause of Daśaratha's grief (II.18.10-18), told him that she would disclose it, if he promised to carry out the wishes of his father ungrudgingly (II.18.20-26). सुनिलज्जा (II.18.19). अनार्या (II.18.31). When Rāma had promised to do so (II.18.27-30) she bluntly told him that to fulfil his father's promise, he was to retire to the Daṇḍakas for 14 years, allowing Bharata to rule the earth in his place (II.18.32-40). In order to expedite his departure, told Rāma that Bharata would be brought there without delay and that he should immediately start and that the king was ashamed to tell him that he would neither bathe nor eat till he had taken his departure (II.19.12-16). अनार्या (II.19.19). Honoured by Rāma (II.19.28-29). खरवादिनी (II.20.44). Never before made any distinction between her own son and Rāma

(II.22.17). प्रकृतिसम्पन्ना राजपुत्री As fate would have it, used words befitting an uncultured person in the presence of the king (II.22.19). Rāma feared that she might not treat his co-wives well when she comes in possession of the throne (II.31.13). Abused by the people (II.13.82-85). Instigated Daśaratha to deport Rāma without delay (II.34.30). भस्माग्निकल्पा स्त्री (II.34.36). वृत्तसादिनी (II.34.37). Did not melt when Daśaratha fell down senseless (II.34.61) पतिघ्नी कुलघ्नी (II.35.6). पापदर्शिनी (II.35.27). Sumantra's admonitions (II.35.4-36) fell on deaf ears (II.35.37). Afraid lest Rāma should be provided with all the necessities and comforts of life by Daśaratha (II.36.1-9), exclaimed that Bharata might not care to become the king with an empty treasury (II.36.10-12). मुक्तलज्जा आयतलोचना (II.36.13). Being angry she proposed that Rāma should be banished empty-handed like Asamañja -- the eldest son of Sagara (II.36.15-16) वराङ्गना (II.36.15). Daśaratha's exclamation abashed all present but it could not affect the heart of Kaikeyī (II.36.17). Supplied the barks to Rāma etc. with her own hands निरपत्रणा (II.37.6).

Scolded by Vasiṣṭha (II.37.22-36) कुलपांसिनी (II.37.22). शीलवर्जिता (II.37.23). दुर्वृत्ता (II.37.28). Held the left arm of the fainting king (II.42.4). All relations with her repudiated by the king (II.42.6-8). Cursed by Daśaratha (II.42.21). Kausalyā afraid of her (II.43.2-5). Abused by the ladies of Ayodhyā (II.48.21-25). निघृणा, अधर्म्या, दुष्टचारिणी (II.48.24). Cursed by the country-folk. नृशंसा, पापा, पापानुबन्धिनी, तीक्ष्णा (II.49.5). Sumantra deplored the fact that they had been placed under her rule. पापा (II.52.19). Sumantra entrusted by Rāma to carry a message to her (II.52.30). Rāma's object in sending away Sumantra was to convince her of his sincerity so that she might not accuse Daśaratha of faithlessness (II.52.61-62).

Her mischievous designs remembered by Rāma (II.53.6-7; 14-15; 18) सौभाग्यमदमोहिता (II.53.15). शुद्धकर्मा (II.53.18). Rāma's parting message to Kausalyā that she should try to bring about reconciliation between Kaikeyī and Daśaratha reported by Sumantra (II.58.19). पापाभिजनभावा (II.59.18). Cursed by Daśaratha at the moment of his death (II.64.77). Came weeping to the

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apartment where Daśaratha had died (II.65.25). Scolded by Kausalyā on the death of Daśaratha (II.66.3-6). नृशंसा दुष्टचारिणी (II.66.3). त्यक्तलज्जा (II.66.5). Condemned by king's co-wives (II.66.19-22), by the citizens (II.66.29). Her welfare enquired about by Bharata आत्मकामा सदा चण्डी क्रोधना प्राज्ञमानिनी (II.70.10). When Bharata drew near stood up leaving her seat (II.72.2). Having caressed him enquired about the welfare of her father and brother, the journey and his experiences (II.72.4-6). राज्यलोभेन मोहिता (II.72.14). In reply to Bharata's enquiries regarding his father (II.72.11-13) informed him about his death (II.72.15). Consoled her child in suitable words (II.72.24-25). In reply to Bharata's enquiries (II.72.34-35), repeated the last words of the dying king (II.72.36-38), and informed him that Rāma etc. had been banished through no fault of his but as a result of her own asking. Then she requested Bharata to occupy the throne after performing the last rites of his father (II.72.48-54). चपला (II.72.46). वृथापण्डितमानिनी (II.72.47). Scolded by Bharata, for bringing about the death of Daśaratha and

the exile of Rāma and Lakṣmaṇa (II.73.2-27). पुत्रगर्हिणी (II.73.17). साधुचारित्रविभ्रष्टा (II.73.19). सुमहाभागा (II.73.24). Cursed and abused by Bharata (II.74.2-12) राज्यकामुका दुर्वृत्ता पतिघातिनी (II.74.7) कुलदूषिणी (II.74.8) पितुः कुलप्रध्वंसिनी (II.74.9). Condemned by Bharata to death or retirement from the world (II.74.33). क्रूरकार्या (II.75.6). Being taken to task by Śatrughna, sought refuge with Bharata out of fear (II.78.19-20). In a suppressed voice consoled Mantharā (II.78.26). Accompanied Bharata to bring back Rāma (II.83.6). Nursed Bharata when he fell into a swoon उपवासकृशा, दीना भर्तृव्यसनकर्षिता (II.87.6). The straw-bed on which Rāma lay, pointed out by Bharata (II.88.2). Boarded the boat supplied by Guha (II.89.13). Bowed down to Bharadvāja and bashfully stood close to Bharata (II.92.17-18). Introduced by Bharata to Bharadvāja (II.92.25-27). क्रोधना, अकृतप्रज्ञा, दृप्ता, सुभगमानिनी, ऐश्वर्यकामा, अनार्या आर्यरूपिणी (II.92.26). Rāma made enquiries about her of Bharata (II.100.10). Bharata reproved by Rāma for having used uncharitable remarks against her (II.101.17-22). Abused by the retinue of Bharata

which went to meet Rāma (II.103.46). Rāma charged Bharata to treat her with due regard (II.112.19; 27-28). दीर्घदर्शिनी (III.2.19). Lakṣmaṇa spoke ill of her, क्रूरदर्शिनी (III.16.35) for which he is admonished by Rāma (III.16.37-38). Her part in bringing about the banishment of Rāma is described by Sītā to Rāvaṇa (III.47.6-22). Daśaratha excused her at the request of Rāma (VI.119.24-26). Took an active part in Śatrughna's coronation (VII.63.16-17). Expired (VII.99.15).

KAIKASĪ (कैकसी) – शुचिस्मिता Daughter of Sumālīn and Ketumatī (VII.5.38-50). साक्षाद् श्रौरिव (VII.9.9). In compliance with her father's wishes (VII.9.7-13) approached Viśravā Rṣi and stood hesitatingly in his presenece. सुश्रोणी पूर्णचन्द्रनिभानना (VII.9.14-17). स्वतेजसा दीप्यमाना (VII.9.18). In reply to Viśravā's enquiry (VII.9.18) replied that she had come to him at the desire of her father and that her business had to be divined by him (VII.9.19-20). मत्तमातंगगामिनी (VII.9.22). In reply to his prediction (VII.9.21-24) asked him to revise his decision as she hardly expected such cruel sons from him (VII.9.24-25). In

course of time gave birth to Rāvaṇa, Kumbhakarna, Śurpaṇakhā and Vibhīṣaṇa (VII.9.28-36). Once seeing Kuvera exhorted Rāvaṇa to try to attain his brother's status (VII.9.40-43).

KAITABHA (कैटभ) – A Daitya, killed by Viṣṇu with an invisible arrow (VII.63.22), (VII.69.26). The Earth with its hills was made out of his bones (VII.104.6).

KAILĀSA HILLS, THE (कैलास) – On which is situated the Mānasa Lake (I.24.8). धातुमण्डितः, The Devas approached Agni at - (I.37.10). The dwelling place of Kuvera - invaded by Rāvaṇa (III.52.14). Sugrīva asked Hanūmān to send for the Vānaras residing there (IV.37.2). 1000 crores came thence (IV.37.22). Across a wilderness to the north of the Deva-Sakhā Hills. पाण्डुरः Sugrīva asked Śatabala to go there in search of Sītā (IV.43.20). Rāvaṇa's visit described (VII.25.52ff).

KOŚALA (कोशल) – The country through which flowed the Sarayū. मुदितः स्फोटितः महान् जनपदः प्रभूतधनधान्यवान् (I.5.5). Bhānumān, the Rājā of; (I.13.26), Daśaratha offered the produce of-to

appease the wrath of Kaikeyī (II.10.37-38). The borders crossed by the exiled Rāma (II.49.8). Prosperity of the villages (II.50.8-10). Sugrīva asked Vinata to go to -- in search of Sītā (IV.40.22). Divided into two halves by Rāma: Kuśa ruled over; while Lava ruled over the Uttara Kośala (VII.107.17).

KOŚA-KĀRAS; THE LAND OF (कोष-कार) – Silk producing districts. Sugrīva asked Vinata to go there in quest of Sītā (IV.40.23).

KAUŚIKA (कौशिक) – A Ṛṣi of the east who came to greet Rāma on his return home (VII.1.2).

KAUŚIKA (कौशिक) – A country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.11).

KAUŚIKĪ, THE (कौशिकी) – Viśvāmitra's elder sister Satyavatī born as a river on the death of her husband Ṛcika (I.34.7-8). Issues from the Himālayas for the good of the world. दिव्या पुष्पोदका रम्या (I.34.9). सरितां वरा (I.34.11). Viśvāmitra practised austerities on its bank for a thousand years (I.63.15). सरितां श्रेष्ठा कुलोद्योतकरी (I.34.21). Sugrīva asked Vinata to go there in search of Sītā (IV.40.20).

KAUṢEYA (कौषेय) – A great Ṛṣi of the west who came to greet Rāma on his return home (VII.1.4).

KAUSALYĀ (कौसल्या) – Mother of Rāma (I.1.17). Was initiated with Daśaratha to the Aśvamedha (I.13.41). Attended carefully the horse and struck him with three swords (I.14.33). Spent a night with him (I.14.34). Was joined by the priests to the horse (I.14.35). Was given a half of the rice cooked in milk given to the king by the Prajāpatya man (I.16.27). Conceived in no time (I.16.31). After 12 months gave birth to Rāma (I.18.8-10).

Appeared resplendent with Rāma like Aditi on the birth of Indra (I.18.12). Received the bride Sītā according to the prescribed rites. सुमध्यमा (I.17.10-12). Shone glorious on account of the lustre of his son, like Aditi on account of Indra, the wielder of the Vajra (II.1.8). Distributed gold, cows etc. among the friends who carried to her the good news regarding Rāma's approaching coronation (II.3.47-48). सदृशी ज्येष्ठा पत्नी (II.3.39). Clad in linens offered prayers to Viṣṇu when informed about Rāma's

coronation by Lakṣmaṇa and Sumitrā (II.4.30-33). Showered benedictions on Rāma (II.4.38-41). Kaikeyī accused Daśaratha of entertaining a desire to enjoy with Kausalyā at the sacrifice of his duty (II.12.45). Daśaratha is at a loss to offer an explanation to her about the cause of Rāma's banishment (II.12.67-68), दासीव च सखीव च भार्यावद्भगिनीवच्च मातृवच्च , प्रियकामाप्रियपुत्रा प्रियंवदा (II.12.68-69). Never loved by Daśaratha for fear of Kaikeyī (II.12.70). Sure to die if she lost her husband and was separated from Rāma (II.12.89). When Rāma approached her to inform her about his impending banishment she was worshipping the gods for his welfare (II.20.14-19). पुत्रहितैषिणी (II.20.14). हृष्टा नित्यं व्रतपरायणा (II.20.15). व्रतयोगेन कर्षिता, वरवर्णिनी (II.20.19). Received her son affectionately, showered blessings on him then offered him a seat and invited him to dinner (II.20.20-25). Fell senseless on the ground at Rāma's words (II.20.33). Nursed tenderly by Rāma (II.20.34). Complained loudly in the presence of Lakṣmaṇa about the ill-treatment meted out to her by Daśaratha and her co-wives, said that separation

from Rāma would certainly cause her death, wondered why she had not died while Rāma was communicating the news to her and expressed her desire to follow Rāma to the forests (II.20.36-55). On the conclusion of Lakṣmaṇa's speech (II.21.1-19) asked Rāma to do what he thought best: said that as his mother she had as much right to claim devotion from him as his father; that his separation would cause her death and that if he went away without her consent she would take to starvation (II.21.20-28). Fell senseless on the ground when Rāma did not yield (II.21.51). Then addressing Rāma she said that death was preferable to separation from him and advanced a mother's claim on her child (II.21.52-53). Finding Rāma determined to retire to the forests she wanted to accompany him (II.24.1-9). She consented to remain at home while Rāma reminded her of the duty she owed to her husband. शुभदर्शना (II.24.14).

She again asked Rāma to take her with him as her life in the midst of co-wives would be miserable. सुतवत्सला (II.24.18-20). At last she

unreservedly gave her consent and made arrangements to perform the स्वस्त्ययन ceremony for the welfare of Rāma (II.24.32-39). Performed the स्वस्त्ययन ceremony, offered the choicest blessings and prayed to various gods and deities to protect her child from all dangers during his sojourn (II.25.1-44) मनस्विनी (II.25.1) यशस्विनी आयतलोचना (II.25.26) परमाङ्गना (II.25.28) भामिनी (II.25.37). वृद्धा, सन्तापकर्षिता (II.26.31). Had been granted a thousand villages for the maintenance of her dependents (II.31.22). मनस्विनी (II.31.23). Surrounded by Brāhmaṇa Brahmacāriṇs who wanted to settle down as married men. Rāma made ample provision for these beggars on the eve of his exile (II.32.21-22). Summoned by the king she went surrounded by her co-wives to Daśaratha's chamber to bid farewell to Rāma (II.34.13) यशस्विनी वृद्धा, अशुदशीला (II.38.13). Having affectionately embraced Sītā reminded her of the duty she owed to her husband (II.39.19-25). At the words of Sītā (II.39.26-31) cast tears of joy mixed with pain (II.39.32). Saluted by Sītā, Rāma and Lakṣmaṇa (II.40.2-3). Spoken ill of by the citizens (II.40.23).

Followed Rāma's car on foot, weeping bitterly like a mad woman (II.40.39-45). Caught hold of the right hand of the unconscious king and led him to the palace (II.42.4-10). Her company sought for by the king who paid a visit to her (II.42.29). Nursed the king lamenting (II.42.35). Lamented bitterly in the presence of Daśaratha, over the exile of her only son (II.43.1-21).

The words of consolation uttered by Sumitrā (II.44.1-30) assuaged her grief (II.44.31). प्रमदोत्तमा (II.44.1) अनिन्दिता कल्याणी (II.44.22) अनघा (II.44.25). Remembered by Rāma (II.46.6). Remembered by Lakṣmaṇa (II.51.14-15;18). वीरसूः (II.51.15). Rāma sent a message to her through Sumantra (II.52.31). Her sad plight pitied by Rāma who wept over her miserable fate (II.53.15; 18-24) अल्पभाग्या (II.53.24). The queens of Daśaratha wondered that she was alive though separated from her son (II.57-22). Nursed Daśaratha when he swooned on hearing Rāma's parting words (II.57.28), and requested him to speak freely to Sumantra (II.57.29-31). Fainted (II.57.32). Rāma's parting message

repeated to her by Sumantra (II.58.17-19). Daśaratha's lamentation struck terror into her heart (II.59.33). Trembling miserably seemed to fall on the ground and then requested Sumantra to drive her to Rāma (II.60.1-3). Consoled by Sumantra (II.60.5-22). His words of consolation bore no fruit (II.60.23). Reproached Daśaratha for having exiled two sons and Sītā, who had been brought up in the midst of plenty and comfort; expressed her concern about Sītā; doubted if Rāma would accept the throne once occupied by Bharata; last of all she lamented for having been deserted both by her husband and by her only son (II.61.2-26). Then realising that she had certainly insulted Daśaratha, hastened to apologise to him by touching his feet saying that it was grief alone which led her to rave against him (II.62.11-18). धर्मपरा नित्यम् (II.62.9). वत्सला परेषु अपि अनुशंसा (II.62.7) असितापांगी (II.63.3)

Daśaratha died in her presence (II.64.77). Next morning was not up in time but lay there discoloured and divested of lustre (II.65.16-17). Roused from sleep by the noise of weeping ;

fainted with the cry, "Oh! My Lord!" (II.65.21-23). Wept bitterly beating the breast (II.65.29). With tears in her eyes placed the head of the dead king on her lap and took to task Kaikeyī and expressed her determination to follow her husband to the funeral pyre (II.66.2-12). Removed by courtiers (II.66.13). Her welfare enquired after by Bharata. आर्या धर्मनिरता धर्मज्ञा धर्मवादिनी (II.70.8). Bharata afraid of her life on account of her grief (II.73.8). Treated Kaikeyī as her own sister. दीर्घदर्शिनी (II.73.10). धर्मसंयुक्ता (II.74.12). एकपुत्रा साध्वी (II.74.29). Bharata tried to impress Kaikeyī with the amount of injury done by her to Kausalyā whose only son she had sent into exile (II.74.12-29). Hearing Bharata's voice expressed her desire to see him (II.75.5-6). Saying so she proceeded that way trembling (II.75.7). विवर्णवदना कृशा (II.75.7). Embraced by Bharata and Śatrughna (II.75.9).

In her extreme grief invited Bharata to ascend the throne uninterrupted now that Rāma had been exiled (II.75.10-16). In answer to Bharata's swearings (II.75.19-59) said that he

should not add to her grief that way; praised his dutifulness (II.75.60-62). So saying she wept bitterly embracing Bharata (II.75.63). Went round the funeral pyre of Daśaratha (II.76.20). सानुकोशा वदान्या धर्मज्ञा यशस्विनी (II.78.15). Accompanied Bharata to bring back Rāma (II. 83.6). Nursed Bharata when he fell into a swoon. उपवासकृशा दीना भर्तृव्यसनकर्षिता (II.87.6). Placed him on her lap and embraced him (II.87.7) तपस्विनी (II.87.8). Enquired in a choked voice if he kept well and if he had a piece of bad news concerning Rāma to deliver, then told him how he was the only supporter of her life (II.87.8-11). Consoled by Bharata (II.87.12). The straw-bed on which Rāma lay pointed out to her by Bharata (II.88.2). Boarded the boat supplied by Guha (II.89.13). Before leaving Bharadvāja's hermitage saluted the Ṛṣi, leaning on the arm of Sumitrā (II.92.15-16). कृशा दीना (II.92.15). Introduced by Bharata to Bharadvāja (II.92.20-22). Entered a carriage joyfully in the hope of seeing Rāma (II.92.36). Rāma made enquiries about her of Bharata (II.100.10). Led by Vasiṣṭha went to see Rāma (II.104.1). Seeing

the lonely ghāṭa frequented by Rāma and Lakṣmaṇa for fetching the water of the Mandākini, addressing Sumitrā, Kausalyā guessed that was the path trodden by Lakṣmaṇa while rendering menial services to his loving elder brother and opined that such mean duties were quite un-becoming of him (II.104.2-7). Then seeing the balls of इंगुदी fruits offered as Piṇḍas by Rāma on a bed of Kuśa grass, she exclaimed that it had been truly said that 'a person's own food becomes the food of his gods' and regretted that an emperor should have been constrained to live on such miserable dishes as those (II.104.8-15). Seeing Rāma broke into profuse tears (II.104.16-17). Rāma having bowed down to her, she affectionately removed the dust from his back (II.104.18-19). Similarly did she treat Lakṣmaṇa (II.104.20-21). Having embraced Sītā began to lament bitterly that she should have been reduced to such circumstances (II.104.23-26). Overpowered with grief could not speak to Rāma. Saluted by him before her departure (II.112.31).

Remembered by Rāma while mourning the

loss of Sītā (IV.1.112). Drove in a car to receive Rāma on his return (VI.127-15). Dressed and decorated the Vānara ladies (VI.128.18). Took an active part in Śatrughna's coronation (VII.63.16-17). Expired (VII.99.14).

KAUSTUBHA (कौस्तुभ) – मणिरत्नम् Came up in the course of churning the ocean (I.45.39).

KAUŚĀMBĪ (कौशाम्बी) – A town founded by Kuśāmba- a son of Kuśa (I.32.6).

KRATU (क्रतु) – A Prajāpati who came after Marīci (III.14.8). महाबलः came to the hermitage of Budha while he was consulting his friends with regard to IIa (VII.90.9).

KRATHANA (क्रथन) – Joined the expeditionary force against Laṅkā with his 60 lakhs of Vānaras (VI.26.42-43). शक्रस्यैव पराक्रमः Produced by Agni on a Gandharva girl to help the Devas against the Asuras. Lived on the same hill where Kuvera lived. श्रीमान् बलवान् युद्धेषु अकथनः (VI.27.20-23).

KRODHAVAŚĀ (क्रोधवशा) – Daughter of Dakṣa and wife of Kaśyapa (III.14.10-12). Did not mind the proffered boon of her husband (III.14.14). Gave birth to ten daughters - Mṛgī,

Mṛgamandā, Harī, Bhadra-madā, Mātāṅgī, Śārdulī, Śvetā, Surabhī, Surasā and Kadrukā (III.14.21-22).

KRAUNCA, THE (क्रौञ्च) – (i) -A forest situated at the distance of 3 Kośas to the south of Janasthāna (III.69.4-5). नानामेघघनप्रख्यः प्रहृष्टरिव सर्वतः नानावर्णैः शुभैर्मृगपक्षिगणैर्युतः (III.69.7-8) Visited by Rāma and Lakṣmaṇa in quest of Sītā (III.69.7-8). The accursed Yadu retired there (VII.59.20).

KRAUNCA, THE (क्रौञ्च) – (ii)- A range of hills across the Kailāsa, the caves of which were peopled by the God-like sages. Sugrīva requested Śatabala and other Vānaras to ransack its sides and valleys carefully in search of Sītā (IV.43.25-27). Crossed by the birds through the hole made by Kārtikeya (VI.12.33).

KRAUNCI (क्रौञ्ची) –A daughter of Tāmrā and Kaśyapa ; mother of the owls (III.14.18).

KṢĪRODA SEA, THE (क्षिरोद) – Churned by the Devas and the Daityas for the sake of the nectar (I.45.17). Innumerable Vānaras came thence (IV.37.25) पाण्डुरमेघाशः मुक्ताहार इवोर्मिः; Sugrīva asked Vinita to go there in search of Sītā (IV.40.43-

44). Visited by Sugrīva during his flight from Vālin's wrath (IV.46.15) Constantly fed with milk that flowed from the udders of Surabhī (VII.23.21).

KH ख

KHARA (खर) – A Rākṣasa of Janasthāna killed by Rāma (I.1.47). His death foreseen by Vālmiki (I.3.20). Brother of Śūrpaṇakhā, रणे प्रख्यातवीर्यः (III.17.22). Heard from Śūrpaṇakhā the advent of Rāma etc. in Janasthāna and the circumstances leading to her disfigurement. उग्रतेजाः (III.18.25-26). Flaring up in anger he enquired of Śūrpaṇakhā who had disfigured her in that way and promised to avenge her wrongs (III.19.1-12). Sent for 14 Rākṣasas to bring the dead bodies of the three human beings whose blood Śūrpaṇakhā wanted to drink (III.19.21-26). Finding Śūrpaṇakhā lamenting bitterly (III.20.23-25) angrily enquired of the reason and consoled her (III.21.1-5). Roused to action by Śūrpaṇakhā (III.21.6-21). Being admonished by Śūrpaṇakhā promised to kill Rāma and his brother and to supply her with their reeking

blood (III.22.1-5). शूः (III.22.1). रक्षसावरः (III.22.6). Spurred on by the words of praise uttered by Śūrpaṇakhā asked his general Dūṣaṇa to assemble his mighty army of 14,000 Rākṣasas and to get ready his car (III.22.7-11). When ready took his seat on the car and ordered his army to march on (III.22.15-16). For some time the car moved on in the rear of his army (III.22.21). At his desire the charioteer gave reins to the horses (III.22.22-24). Reading the various evil signs in nature his heart quailed, but he shook off the feeling and in order to encourage his men indulged in bravadoes (III.23.16-25). Found Rāma ready to give battle (III.25.1). Led the attack himself surrounded by his mighty army (III.25. 2-6). When Dūṣaṇa with his followers was killed, being angry ordered his generals to attack Rāma with various weapons (III.26.23-25). So saying drove towards Rāma, followed by his generals (III.26.26-28). Himself and Triśirā were the only left alive of the 14000 महारथः (III.26.35-37). Advanced to fight alone with Rāma (III. 26.38). Requested by Triśirā to give him a chance to die or to

win, gave him permission (III.27.6). On his death re-assembled the men and led the attack himself (III.27.20). His heart quailed on seeing Rāma's valour (III.28.1-3). Attacked Rāma with various weapons and displayed his skill in many ways (III.28.4-5). Covered the void with a cloud of arrows (III.28.8-9). Struck Rāma with नालीक, विकर्णि etc. (III.28.10). Appeared furious like Yama holding the पाश (III.28.11). Finding Rāma fatigued (III.28.12) cut off his bow (III.28.14-15) and shot at his heart (III.28.16) and shouted for joy (III.28.17). Cut off his coat of mail (III.28.18). His flag-staff cut off (III.28.22). Discharged four arrows at his heart (III.28.24). Wounded by Rāma with six arrows (III.23.26-27). His horses, charioteer as well as the car cut off (III.28.28-31). Stood on the ground with his club (III.28.32). In reply to Rāma's words of admonishment (III.29.2-14) defied him and challenged him to fight to death before the sunset (III.29.15-24). So saying flung his club at him (III.29.25). Defied Rāma when scolded for his misdeeds and flung at him a huge Sāla tree महाबलः (III.30.13-18). Over-

whelmed by a shower of arrows from Rāma he bled profusely (III.30.20-21). Made a dash at Rāma (III.30.22). Killed by Rāma with an arrow given him by Indra, which pierced his heart (III.30.24-28). Appointed to rule over the Daṇḍaka regions with the help of 14000 Rākṣasas by Rāvaṇa (VII.24.36-42).

G ग

GAṄGĀ, THE (गङ्गा) - On which Śṛṅgaverapura was situated (I.1.29). Not far from which flowed the Tamasā (I.2.3.). The crossing of which by Rāma was fore-seen by Vālmiki (I.3.15). At the confluence of - and the Sarayū stood the hermitages of Ṛṣis. त्रिपथगा नदी (I.23.5-6). Here formerly did Mahādeva practise austerities (I.23.10). Here was Kandarpa reduced to ashes when he tried to disturb the mind of the Great God (I.23.10-14). Viśvāmitra along with Rāma and Lakṣmaṇa crossed it on a boat (I.24.4). Saluted by Rāma and Lakṣmaṇa (I.24.11). Lay north of Viśvāmitra's hermitage-Siddhāśrama (I.31.15). सरितांश्रेष्ठा मुनिसेविता पुण्यसलिला हंससारससेविता जाह्नवी (I.35.6-7).

Viśvāmitra broke his journey on its bank, bathed, made offering of water to the manes, tended fire and ate the nectar-like हविस्, then sat down (I.35.8-10). Being asked by Rāma, Viśvāmitra narrated the origin and growth of the river (I.35.10-12). Eldest daughter of Himavān and Menā. रूपेणाप्रतिमा मुवि (I.35.13-14). In order to fulfil their object, the Gods begged her of the Himavān. त्रिपथगा नदी (I.35.16). Himavān too gave her away with the object of doing good to the three worlds. लोकपावनी स्वच्छन्दपथगा (I.35.17). Having accepted the gift they went away with her (I.35.18). सर्वलोकनमस्कृता (I.35.21). विपापा जलवाहिनी (I.35.22). सरिदुत्तमा (I.36.3). Referred to by Brahman as the one who would give birth to the commander-in-chief of the Gods (I.37.7-8). Advised by Agni to bear the child to please the Gods (I.37.12). Hearing these words of Agni, assumed the divine form, when Agni deposited the semen in her entrails (I.37.13-14). Pleaded inability to bear the foetus any longer (I.37.15). Thereupon under instructions from Agni dis-gorged the foetus from out of her entrails by the side of Himavān (I.37.17-18).

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18). Garuḍa advised Aṁśumān to offer the Gaṅgā water to his uncles as they would go to the heaven thereby (I.41.19-20). Sagara could not arrive at a conclusion as to how to bring down Gaṅgā (I.41.25). Bhagīratha practised austerities with the intention of bringing her down (I.42.12). Prayed to Brahman to grant him the boon that the ashes of Sagara's sons might be washed by the waters of-(I.42.18-19). हैमवती (I.42.23). No one other than Hara capable of breaking her fall down on the earth (I.42.24). Asked by Brahman to help him in this respect (I.42.25). As soon as Śiva consented to break her fall on his head, the great Haimavatī assuming a gigantic form fell with great force on the head of Śiva from heaven (I.43.3-5) परमदुर्धरा, with the intention of carrying Śiva into the under-world along with her (I.43.6). Reading her mind Śiva confined her in the labyrinth of his matted hair for a number of years (I.43.7-9). At the intercession of Bhagīratha released her into the Lake Vindu (I.43.10-11). Thence branched off into seven streams: viz. Hrādinī, Pāvanī, Nalinī to the east; शिवजला शुभा

(I.43.12); as Sucakṣu, Sītā and Sindhu towards the west (I.43.13). The seventh followed Bhagīratha seated in a divine car (I.43.14). The falling waters from the head of Śaṅkara rushed forward with a tremendous noise (I.43.15). The world enriched by fishes, tortoises and propoises (I.43.16). The descent of the Gaṅgā from heaven watched by the Devarṣis, Gandharvas, Yakṣas, Siddhas and the Devas seated in cars and riding on horses and elephants with an unquiet mind (I.43.17-19). The motion of the river was sometimes rapid, sometimes slow, sometimes high and at times low; then sometimes a clash of waters would raise a part high up only to fall down again (I.43.23-25). The water which fell on the body of Hara was considered holy by the Ṛṣis, Gandharvas etc. (I.43.26). The accursed beings who had fallen from heaven went again to heaven after taking a dip in the waters (I.43.27-28). The people were freed from sin and were pleased as soon as they bathed in the river (I.43.29-30). Bhagīratha showed the way, followed hard by the Gaṅgā, next came the Devas, Ṛṣis, Daityas,

Dānavas, Rākṣasas, Gandharvas, Yakṣas, Kin-naras, Nāgas, Serpents and Apsarās who again were followed by the aquatic animals (I.43.31-33). Flooded the sacrificial area of Jahnu, who being angry drank off the waters (I. 43.34-35). When the Devas, Gandharvas, and Ṛṣis propitiated him by acknowledging Gaṅgā to be his daughter, he released her by the way of the ears. Hence Gaṅgā is called Jāhnavī as well (I.43.38). Resuming the journey she reached the pit dug by Sagara's son सागरः (I.43.39). Thence she went to the nether world (I.43.40) and washed away the piles of ashes to which the sons of Sagara were reduced (I.43.41). यशस्विनी (I.43.33). सरितां श्रेष्ठः सर्वपापप्रणाशिनी (I.43.34). जहनुसुता; जाह्नवी (I.43.38). सरित्प्रवरा (I.43.39). Brahman appeared before Bhagīratha as soon as the water of the Gaṅgā had washed away the ashes (I.44.2). Called her the eldest daughter of Bhagīratha and names her after him भागीरथी (I.44.5). Called also त्रिपथगा for traversing the three regions (I.44.6). Crossed by Rāma, Viśvāmitra etc. (I.45.8): Described (II.50.12-26). शीघ्रगा सागरसंगमा (II.52.3). Saluted by Sītā

and Lakṣmaṇa (II.52.79). सुमगा, सर्वकामसमृद्धिनी (II.52.85). अनघा (II.52.91). Crossed by the exiled Rāma, Lakṣmaṇa and Sītā near Sṛṅgaverapura (II.52.92). महानदी (II.52.101). Rāma etc. proceeded towards the country where she met the Yamunā (II.54.2). Rāma guessed from the noise produced by the mingling of the waters of the two rivers that they had arrived at their confluence (II.54.6). On the confluence was situated the hermitage of Bharadvāja Rṣi (II.54.8). रमणीयश्च पुण्यश्च समागमः (II.54.22). Vasiṣṭha's messengers crossed the river at Hāstināpura (II.68.13). Bharata's arrival at its confluence with the Sarasvatī on his way back from Kekaya (II.71.5). Bharata crossed it at Prāgvaṭa (II.71.10). The high road built by Bharata ran up to banks of Gaṅgā (II.80.21). Bharata on his way to Citra-Kūṭa broke his journey on her bank (II.83.26). Crossed the river with the help of Guha (II.89.21). Crossed by Bharata on his way back from Citra-Kūṭa (II.113.21-22). Sugrīva asked Vinata to go there in quest of Sītā (IV.40.20). Accompanied Sagara when he appeared before Rāma (VI.22.22).

Rāma's car passed across- (VI.123.51). Flowed through the fifth atmospheric region (VII.23(d).8). Called the आकाश-गंगा when flowing through the eighth atmospheric region (VII.23(d).13-14). On their way to the hermitage crossed by Sītā and Lakṣmaṇa (VII.46.33).

GAJA (गज) – Partook in the coronation ceremony of Sugrīva (IV.26.35) Lakṣmaṇa passed by his richly furnished house at Kiṣkindhā (IV.33.9). बलवान् वीरः Supplied Sugrīva with 3 crores of Vānaras (IV.39.26). Sugrīva wanted to send him to the south in search of Sītā (IV.41.3). Having ransacked the Vindhya, entered the Rkṣa cave in search of water (IV.50.1-8). In response to Aṅgada's appeal told that he could jump 10 Yojanas (IV.65.3) Placed in charge of a wing of the expeditionary force by Rāma (VI.4.33). Fought at the southern gate under Aṅgada (VI.41.39-40). Ran about here and there-defending the army (VI.42.31). Fought a duel with Tapana. महाबलः (VI.43.5). Carefully guarded the Vānara army (VI.47.2-4). Wounded by Indrajit (VI.73.44). Created by the Gods to help Rāma (VI.36.48).

स्वामी दिव्यानन्द पुनी धर्मार्थ दूत

GANDHARVAS, THE (गन्धर्व) – Assembled at the Putreṣṭi sacrifice of Daśaratha (I.15.4). Complained against the acts of high-handedness of Rāvaṇa to Brahman (I.15.6-11). Rāvaṇa was granted a boon by Brahman that he was not to be killed by a -- (I.15.13). Oppressed by Rāvaṇa (I.15.22). Destroyed by Rāvaṇa while disporting in the groves of the Nandana (I.15.23). Took refuge with Viṣṇu (I.15.25). Praised him (I.15.32). The Devas requested by Brahman to produce Vānara children on--girls (I.17.5). Sang merrily on the birth of Rāma etc. (I.18.17). Failed to bend the bow of Janaka (I.31.9). Approached Brahman to complain against Sagara's sons (I.39.23-26). Watched the descent of the Gaṅgā (I.43.17). Touched the holy water (I.43.25). Followed the course of the Gaṅgā (I.43.32). Pleased at the expiation of Ahalyā's sin (I.49.19). Lived in the hermitage of Vasiṣṭha (I.51.23). Panic-stricken when Viśvāmitra got ready to discharge the Brahma weapon on Vasiṣṭha (I.56.15). Approached Brahman and requested him to grant Viśvāmitra's wishes (I.65.9-18). Sang on the

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occasion of Rāma's marriage (I.73.38). Assembled to witness the duel between Rāma and Paraśu Rāma (I.76.10). Called on by Kaikeyī to witness the oath taken by Daśaratha (II.11.14-16). Their help sought for by Bharadvāja in the matter of entertaining the army of Bharata (II.91.16). Sang in the hermitage of Bharadvāja (II.91.26). Retired after taking leave of the Ṛṣi next morning (II.91.82). Resided in the hermitage of Agastya (III.11-89). Prayed for the success of Rāma in his fight against Khara (III.23.27-29). Came to witness the wonderful struggle (III.24.19-23). Grieved to find Rāma wounded when the army of Khara delivered its first attack (III.25.15-16). Could not defeat Rāvaṇa in battle (III.32.6). Rāvaṇa was not to meet his death at their hands (III.32.18-19). Rāvaṇa came across groves peopled by--(III.35.14;20). Lived in the Janasthāna (III.67.6). 24 crores lived on the Pāri-yātra hills in the Western Seas. तपस्विनः अग्निसंकाशाः घोराः पापकर्मणः पावकाचिप्रतीकाशाः (IV.42.20-21). दुरासदाः वीराः सत्त्ववन्तः महाबलाः भौमविक्रमाः (IV.42.23). Haunted the Somāśrama

(IV.43.14). Dwelt in the Uttara Kurus (IV.43.49) पानसंसर्गकर्कशाः Left the Mahendra hills before Hanūmān leapt across the sea (IV.67.45). देवकल्पाः Haunted the Mahendra Hills (V.1.6). Showered flowers on Hanūmān while he was crossing the sea (V.1.81) requested Surasā to put obstruction in Hanūmān's way so as to try his valour and skill (V.1.137-140). Haunted the aerial regions (V.1.167). Were pleased with the achievements of Hanūmān in Laṅkā (V.54.46). Were surprised to find Laṅkā destroyed by Hanūmān (V.54.50). Haunted the Ariṣṭa hills (V.56.36). Left them when they sank under the weight of Hanūmān (V.56.48). Compared to blooming lotuses in the sky-sea (V.57.1). Hastened to see the bridge when ready (VI.22.71). Went into raptures when Rāma killed Kumbhakarṇa (VI.67.172). Assembled to witness the struggle between Makarākṣa and Rāma (VI.79.25). Prayed for the welfare of the universe while Indrajit fought with Lakṣmaṇa (VI.89.38). Protected Lakṣmaṇa while he was fighting with Indrajit (VI.90.63). Went into raptures when Indrajit was killed (VI.90.75).

Danced with joy (VI.90.85). Sighed a sigh of relief (VI.90.88). Prasied the valour of Rāma (VI.93.35). Grumbled when Rāvaṇa comfortably seated in a chariot fought with Rāma on foot (VI.102.5). Became deeply concerned when Rāvaṇa overpowered Rāma (VI.102.30). Came to witness the final combat between Rāma and Rāvaṇa (VI. 102.43); (VI.106.19). Prayed for the safety of the cows and Brāhmaṇas when Rāma fought with Rāvaṇa (VI.107.48-49). Witnessed the final struggle between Rāma and Rāvaṇa (VI.107.51). Returned home engaged in pleasant conversations (VI.112.1-4). Saw Sītā entering the fire (VI.116.31-33). Sang on the occasion of Rāma's coronation (VI.128.71). Praised Viṣṇu when he went out to fight against Mālyavāṇ etc. (VII.6.68). Frequented the banks of the Mandākinī (VII.11-42). Witnessed the fight between Yakṣas and the Rākṣasas (VII.15-6). Came to witness the struggle between Yama and Rāvaṇa (VII.22.17). Played on various musical instruments when Indra went out to fight Rāvaṇa (VII.28.26). Visited the

Vindhyas along with their women folk (VII.31.16). Approached Brahman when Vāyu withheld from blowing (VII.35.53). Accompanied Brahman to propitiate Vāyu (VII.35.64). Pitied Vāyu on finding him engaged in nursing his wounded child (VII.35.65). Heard the story as related by Nārada (VII.37 (d).6). Greatly disconcerted at the discomfiture of Śatrughna (VII.69.13). When Śatrughna drew out the divine arrow to kill Lavaṇa (VII.69.16-19), losing the balance of mind, approached Brahman (VII.69.20-21). Honoured Rājā Ila for fear of incurring his displeasure (VII.87.5-6). 30 crores ruled over the land watered by the Sindhu (VII.100.11-12). Fought with Bharata and Yudhajit to defend their country (VII.101.4-6). Destroyed to a man and their land annexed (VII.101. 7-9). Having learnt the intention of Rāma to retire from the world their young ones came to his court (VII.108.19). Crowded on the bank of the Sarayū (VII.107.7). Expressed their joy on the return of Viṣṇu (VII.110. 14).

GANDHARVĪ (गन्धर्वी) – A daughter of Surabhī (III.14.27). Mother of horses (III.14.28).

GANDHAMĀDANA (गन्धमादन) – The Vānara son of Kuverā श्रीमान् (I.17.12). Partook in the coronation ceremony of Sugrīva (IV.26.35). In response to Sugrīva's call joined him with crores of Vānaras (IV.39.29). Sugrīva intended to send him to the south in search of Sītā (IV.41.4). Approved of Aṅgada's proposal to ransack the southern regions once more in search of Sītā (IV.49.11-14). Searched once more the Vindhyan forests and the Rajata Hills till exhausted (IV.49.15-20). Entered the Rkṣa cave in search of water (IV.50.1-8) महातेजा in reply to Aṅgada's appeal said that he could leap across 10 yojanas (IV.65.6) गन्धहस्तोऽयं दुर्धर्षः तरस्वी Placed in charge of the left wing of the expeditionary force by Rāma (VI.4.17). Placed in charge of the left flank of the army (VI.24.16). Ran about here and there protecting the army (VI.42.31). Attacked Kumbhakarna but was wounded (VI.67.24-28). Wounded by Indrajit (VI. 73.43). Killed the draught horses of Indrajit and demolished his chariot (VI.89.48-51). Greeted and honoured by Rāma (VII.39.20).

GAYA (गय) – A powerful king who admitted the supremacy of Rāvaṇa (VII.19.5).

GAYĀ (गया) – Gaya, the king of the country, name it after him founded the town that sons might relieve their ancestors from the पुत् hell by paying a visit to it (II.107.11-13).

GARUḌA (गरुड) – The sacrificial pit of Daśaraṭha was triangular in form like the Garuḍa of golden wings (I.14.29). Viṣṇu appeared riding on वैजतेय (I.15.1-7). Brother of Sumati, the younger queen of Sagara (I.38.4). Seen in the nether world by Amśumān. खगाधिपः maternal uncle of his uncles. अनिलोपमः (I.41.16). महाबलः Advised him to offer the water of the Gaṅgā in memory of his ancestors (I.41.17-21). सुपर्णः His stealing of the अमृत from the heaven referred to (II.25.33). His temple at Agastya's hermitage visited by Rāma (III.12.20). Son of Vinatā (III.14.32). Perched on the far-spreading branch of the banyan tree, with the contesting elephant and tortoise. The branch giving way under his weight, ate up both creatures out of pity for the sages who were practising austerties down below (III.35.27-33). पतनोत्तमः (III.35.29).

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धर्मात्मा (II.35.32). Being thus encouraged executed his plan of stealing nectar from the well-protected mansion of Indra (35.34-35). His house stood under a big Sālmali tree in the Lohita sea and was built by Viśva-karman (IV.40.39-40). Sampāti traced his origin to him (IV.58.27), Son of Ariṣṭa Nemi महाबलः गरुत्मानिव विख्यातः सर्वपक्षिणाम् उत्तमः (IV.66.4). Seen by Jāmbavān many times, picking up huge snakes from the sea (IV.66.5). One of the three beings who could cross the sea (V.56.9). Relieved Rāma and Lakṣmaṇa of the coils of the नागपाश applied by Indrajit and then cured the wounds on their body (VI.50.36-59). रूपसम्पन्नः दिव्यस्रगुपलेनपनः विरजे वस्त्रे वसानः दिव्याभरणभूषितः (VI.50.44). In reply to Rāma's enquiries (VI.50.41-44) introduced himself as his intimate friend and explained to him the difficulty of the situation he had been in, enumerated his services to him, advised him to fight considerately with the Rākṣasas and then embracing him took his departure (VI.50.45-60). Went into raptures when Rāma killed Kumbhakarna (VI.67.172). Protected Lakṣmaṇa when he

fought with Indrajit (VI.90.63). Came to witness the final combat between Rāma and Rāvaṇa (VI.102.43). Carried Viṣṇu on his back when he fought with Mālyavān etc. (VII.6.66). Wounded by Mālin on the forehead with a club (VII.7.38), he took to fight (VII. 7.39). When the Rākṣasas took to fight pursued and killed many of them (VII.46.48). Mālyavān having wounded Viṣṇu, attacked him, but he put him to flight moving the wings furiously (VII.8.17-18). A denizen of the sixth atmosphere region (VII.23(d)10-11). Hanūmān swifter than (VII.35.26). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII.37.8). Expressed joy on the return of Viṣṇu (VII.110.14).

GARGA (गर्ग) – Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.4).

GAVAYA (गवय) – The Vānara Chief who partook in the coronation ceremony of Sugrīva (IV.26.35). Lakṣmaṇa passed by his richly furnished house in Kiṣkindhā (IV.33.9) कांचनशैलामः महावीर्यः Supplied Sugrīva with 5 Crores

of Vānaras (IV.39.23). Sugrīva wanted to send him to the south in search of Sītā (IV.41.3). Having ransacked the Vindhyas, entered the Rkṣa cave along with Hanūmān in search of water (IV.50.1-8). Appointed leader of the expeditionary force by Rāma (VI.4.15). तेजस्वी बलदर्पितः (VI.26.44). Fought at the south gate under Aṅgada (VI.41.39-40). Ran about here and there defending the army (VI.42.31). Attacked Rāvaṇa with huge stones but disabled (VI.59.42-43). Wounded by Indrajit (VI.73.59). On the occasion of Rāma's coronation fetched water from the Western seas (VI.128.55). Created by the gods to help Rāma (VII.36.48).

GAVĀKṢA (गवाक्ष) – The Vānara Chief who partook in the coronation ceremony of Sugrīva (IV.26.35). Lakṣmaṇa passed by his richly furnished house in Kiṣkindhā (IV.33.9) Lord of the Go-lāṅgūlas. भीमपराक्रमः In response to Sugrīva's call supplied 1000 Crores of Vānaras (IV.39.19). Sugrīva wanted to send him to the south in search of Sītā (4.41.3.). Having ransacked the Vindhyas, entered to Rkṣa cave in search of water (IV.50.1-8). In reply to

Aṅgada's appeal told that he could jump 20 Yojanas (IV.65.3). Appointed leader to the expeditionary force to the south by Rāma (VI.4.15). The lord of the सितमुखाः महाबलाः गोलाङ्गुलः (VI.27.32-33). Fought at the south gate under Aṅgada (VI.41.39-40). महाकायः भीमदर्शनः गोलाङ्गुलः महावीर्यः Stood beside Rāma with his soldiers (VI.42.28). Ran about here and there defending the army (VI.42.31). Wounded by Indrajit (VI.46.20). Carefully guarded the Vānara army (IV.47.2-4). Attacked Rāvaṇa with a huge stone but disabled (VI.59.42-43). Guarded the gates carefully at the desire of Rāma (VI.61.37). Attacked Kumbhakarna but was wounded (VI.67.24-28). Wounded by Indrajit (VI.73.59). Wounded by Mahāpārśa (VI.98.11). Created by the gods to help Rāma (VII.36.48). Greeted and honoured by Rāma (VII.39.21).

GĀDHI (गधि) - Born after the celebration of the Putreṣṭi Sacrifice (I.34.5). परमधार्मिकः Father of Viśvāmitra (I.34.6) and Satyavatī (I.34.7). Son of Kuśanābha (I.51.19). Admitted the supremacy of Rāvaṇa (VII.19.5).

GĀNDHĀRA (गन्धार) - The land of the Gandharvas, conquered by Bharata on behalf of his sons (VII.101.11).

GĀYATRĪ (गायत्री) - Her temple at Agastya's hermitage visited by Rāma (III.12.20). Accompanied Rāma on the occasion of his Great Renunciation (VII.109.8.).

GĀRGYA (गार्ग्य) - A great Ṛṣi of the east who came to greet Rāma on his return home (VII.1.2.). Preceptor of Rājā Yudhājī of Kekaya; son of Aṅgīrasa ब्रह्मर्षिः अमितप्रभः Came to Ayodhyā with rich presents to deliver a message from Rāma's uncle and was respectfully received by Rāma (VII.100.1-5). In compliance with the request of Rāma (VII.100.6-8) delivered the message of Yudhājī, viz., he should annex the country watered by the Sindhu which was then being ruled by the Gandharvas (VII.100.8-13). Led the van of Bharata's army (VII.100.20).

GĀLAVA (गालव) - A great Ṛṣi of the east who came to greet Rāma on his return home (VII.1.2). Established peace between Rāvaṇa and Māndhātā by acting as the mediator (VII.23(c).55-56).

GRĀMANĪ (ग्रामणी) - A Grandharva Chief who dwelt in the sandal forests of the Rṣabha hills. सूर्यसमप्रभः रविसोमाग्निवपुः (IV.41.42-43). विश्वावसुसमप्रभः Married his daughter Devavatī to Sukeśa. धर्मत्मा (VII.5 1-3).

GIRIVRAJA (i) (गिरिव्रज) पुरवरः - A town founded by Vasu, the son of Kuśa; also called Vasumatī after the name of the founder. Surrounded by the five hills through which flows the Śoṇa, also known as the Sumāgadhī (I.32.8-9).

GIRIVRAJA (ii) (गिरिव्रज) - Vasiṣṭha's messengers arrived at that town. (Probably the chief town of Kekaya) (II.68.21-22).

GUHA (गुह) - The lord of the Niṣādas whom Rāma met at Śṛṅgaverapura during his exile. He accompanied the Princes as far as Citrakūṭa (I.1.30). His meeting with Rāma foreseen by Vālmīki (I.3.14).

बलवान्, रामस्यात्मसमः सखा, also known as स्थपति (II.50.33). Went to receive Rāma on foot with his relatives and officers (II.50.34). Embraced Rāma with suitable words and offered food, etc. (II.50.36-39). Asked his men to offer fodder and water to Rāma's horses (II.50.47). Talked away

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the whole night with Lakṣmaṇa and Sumantra (II.50.50). Asked Lakṣmaṇa to go to sleep and offered to watch Rāma with his men (II.51.2-7). Shed tears when Lakṣmaṇa recited his own and his brother's sorrows (II.51.27). Lakṣmaṇa having communicated Rāma's desire to cross the Gaṅgā asked his men to get ready a boat (II.52.4-6). When the boat arrived he informed Rāma about it and asked him to board it without delay (II.52.7-9). Requested by Rāma fetched some milk of the banyan tree (II.52.68). Asked his men to mind their business when Rāma, etc., has taken their seats on the boat (II.52.77). Talked with Sumantra for a long time after Rāma had crossed the Gaṅgā (II.57.1). Dismissed Sumantra (II.57.3). Ruled over Śrīngaverapura, etc. वीरः (II.83.20). Seeing the huge army of Bharata suspected his men to guard carefully the ford and advised his men to allow a safe passage to Bharata, only if his intentions were good (II.84.1-9). Approached Bharata with presents (II.84.10). Being admitted into the presence of Bharata offered to entertain his army for the night (II.84. 15-

18). Offered to accompany him to Rāma's place, but questioned his intentions with regard to Rāma (II.85.6-7). Praised Bharata for the nobility of his heart (II.85.11-13). Consoled Bharata when he was overtaken with grief (II.85.22). Admired Lakṣmaṇa's devotion to Rāma and in support of his point related the fact that Lakṣmaṇa though requested by him did not go to sleep for Rāma was lying on a bed of straws and then related how they had departed for the forests under his very eyes (II.86.1-25). Painted to find Bharata lying unconscious (II.87.4). In reply to Bharata's enquiries showed him the bed where Rāma lay and narrated the services of Lakṣmaṇa (II.87.14-24). Next morning saw Bharata and enquired if he had slept well (II.89. 4-5). Directed by Bharata asked his kinsmen to collect boats in which the army might cross the river (II.89.8-9). Himself brought out a Svastika boat (II.89.12). Engaged by Bharata to locate the dwelling-place of Rāma (II.98.4). Followed Bharata on foot to see Rāma (II.98.18). Embraced by Rāma and Lakṣmaṇa (II.99.41). निषादाधिपति (VI. 125.4). सः

रामस्य आत्मसमः सखा (VI.125.5). At the desire of Rāma, Hanūmān informed him of the safe arrival of his intimate friend (VI.125.22-24)

GUHYAKAS, THE (गुह्यक) –A class of demi-gods attending on Kuvera. Played with Kuvera on the banks of the tank on the Kailāsa hills (IV.43.23). Went into raptures when Rāma killed Kumbhakarna (VI.67.172). Came to witness the duel between Ati-kāya and Lakṣmaṇa (VI.71.65). Accompanied Brahman to propitiate Vāyu (VII.35.64).

GOKARṆA (गोकर्ण) –Where Bhagīratha retired to practise austerities (I.42.12). Kesarī left the Mālyavān for - (V.35.80). Rāvaṇa and his brothers practised austerities there (VII.9.47).

GODĀVARĪ, THE (गोदावरी) – Flowed by the Pañca-vaṭī (III.13.18). रम्या पद्मिनी पद्मशोभिता (III.15.11). पुष्पितैः तरुभिर्वृता (III.15. 12). हंसकारण्डवाकीर्णचक्रवाकोपशोभिता, मृगयूथनिपीडिता (III.15.13). Rāma, etc., in exile set up their abode in the proximity of - (III.15.11-13). Bathed there daily (III.16.2). शीघ्रस्रोता The rapidity of her flow slowed down on the appearance of Rāvaṇa (III.46.7-8). हंससारससंघुष्टा

- (III.49.31). सरितां वरिष्ठा (III.63.13). तीर्थवती (III.64.3). After the abduction of Sītā, Rāma inquired if she knew the whereabouts of Sītā, but for fear of Rāvaṇa held her peace (III.64.6-11). रम्या Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.9). Rāma's car passed across-(VI.123.45-49).
- GOPA (गोप)** – A Lord of the Gandharvas who entertained Bharata with music at the hermitage of Bharadvāja (II.91.46).
- GO-PRATĀRA (गो-प्रतार)** – A holy spot in the Sarayū ; whoever of Rāma's followers and companions gave up his life there, proceeded to heaven (VII.110.22-24).
- GOMATĪ, THE (गोमती)** – Crossed by the exiled Rāma; situated to the south of the Kosala territory. शीतवहा नदी, गोयुता, सागरसङ्गमा (II.49.10-11). Crossed by Bharata on his return journey from Kekaya at Vinata (II.71.16). Samrocana, the Vānara Chief dwelt there formerly (VI.26.25). Hanūmān crossed it (VI.125.26). On their way to the hermitage Sītā and Lakṣmaṇa spent a night on its bank (VII.46.19).
- GO-MUKHA (गोमुख)** – Son of Mātālī, and

- charioteer to Jayanta. Indrajit overwhelmed him with arrows (VII.28.10).
- GOLABHA (गोलभ)** – A Gandharva Chief who carried on a 15 years war without intermission, with Vālin, till he died in the sixteenth year. महात्मा महाबाहुः दुर्विनीतः (IV.22.27-29).
- GAUTAMA (i) (गौतम)** – A sacrificial priest to Daśaratha (I.7.5). राजकर्ता (II.67.2). Attended the court on the morning following Daśaratha's demise and advised Vasiṣṭha to appoint a king without delay (II.67. 6-8). Helped Vasiṣṭha in conducting the coronation ceremony of Rāma (VI.128.60). Summoned by Rāma entered his presence-chamber and was duly received (VII.74.4-5). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.5).
- GAUTAMA (ii) (गौतम)** – Practised austerities with his wife Ahalyā in the outskirts of Mithilā. महात्मा (I.48.14-16). Ahalyā raped by Indra (I.48. 17-22). महामुनि While leaving the cottage Indra came upon him (I.48.23). देवदानवदुर्धर्षः तपोबलसमन्वितः तीर्थोदकपरिक्लिन्नदीप्यमान इवानलः (I.48.24). वृत्तसम्पन्नः Angry at finding Indra in disguise pronounced a curse on him (I.48.26-27).

Condemned his wife to pine for a thousand years till relieved by Rāma, when he promised to take her back (I.48. 29-32). Retired to the Himālayas to practise austerities. महातेजाः महातपाः (I.48.33). Indra rendered मेषवृषणः through his influence (I.49.10). Honoured Rāma and restored Ahalyā to favour (I.49.21). Came from the north to greet Rāma on his return home (VII.1.5). At first Ahalyā was deposited as a trust with him by Brahman and when his patience had been sufficiently tested, she was given in marriage. Indra having raped Ahalyā, he cursed him and his wife and then predicated about her emancipation (VII.30. 30-45). Lived near Vaijayantapura, the capital of Nimi (VII.55.5-6). In the absence of Vasiṣṭha acted for him at Nimi's sacrifice (VII.55.11).

GH घ

- GHANA (घन)** – A Rākṣasa Chief whose palace was visited by Hanūmān (V.6.23).
- GHRTĀCĪ (घृताची)** – The divine courtesan who as the wife of Kuśanābha gave birth to a hundred daughters (I.32.11). Her help prayed for by

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Bharadvāja in the matter of entertaining the retinue of Bharata (II.91.17). Viśvāmītra's fancy for her for ten years referred to by Tārā (IV.35.7).

GHORA (घोर) – A Rākṣasa Chief whose house was burnt down by Hanūmān (V.54.13).

CH च

CAKRA (चक्र) – A Rākṣasa Chief whose palace was visited by Hanūmān (V.6.24).

CAKRAVĀN, THE (चक्रवान्) – A hill situated in the fourth part of the Western Sea. There rests a big wheel of a hundred spokes manufactured by Viśvakaraman. There Viṣṇu captured the conch-shell and the wheel after killing the Dānavas, Pañcājana and Hayagrīva. Sugrīva asked Suśeṇa and others to ransack its caves and valleys in search of Sītā (IV.42. 27-29).

CANḌA (चण्ड) – A Vānara Chief who joined the expeditionary force against Rāvaṇa. अदीनः (VI.26. 27-28).

CANḌĀLA, THE (चण्डाल) – Bluish in appearance, rude, wearing blue cloths, with dishevelled hair, wearing garlands offered at the funeral pyre,

besmeared in ashes and wearing ornaments made of iron (I.58. 10-11).

CANḌODARĪ (चण्डोदरी) – क्रूरदर्शना. – The Rākṣasī guard of Sītā who threatened to devour her if she did not yield to the embraces of Rāvaṇa (V.24. 38-41).

CANDANA FORESTS, THE (चन्दन) – The Vānara population thereof joined the expeditionary force of Rāma under Samrocana (VI.26-22).

CANDRA, THE (चन्द्र) – Hills in the Kṣīroda Sea, on which grew medicinal herbs (VI.50.31).

CANDRA (चन्द्र) – Born of the Kṣīroda Sea. शीतरश्मिः निशाकरः (VII.23.22). Stands 80,000 leagues above the Milky Way (आकाशगङ्गा) When assailed by Rāvaṇa, burnt him with his burning-cold rays- सर्वसत्त्वसुखावहः (VII.23 (d).15-18). शीताशुः दहनात्मकः स्वभावः (VII.23 (d).20). लोकस्य हितकामः द्विजराजः महाद्युतिः (VII.23 (d).23). Won the high position by celebrating the Rājasūya Sacrifice. सोमधर्मवित् (VII.83.7).

CANDRA-KĀNTA (चन्द्रकान्त) – A town, सुरिचरः निरामयः (VII.102.5). In the Malla Bhūmi विख्याता

दिव्या स्वर्गपुरी यथा (VII.102.9).

CANDRA-KETU (चन्द्रकेतु) – Son of Lakṣmaṇa, धर्मविशारदः दृढविक्रमः (VII. 102.2). मल्लः Made king of the Malla Bhūmi (VII. 102.9).

CANDRA-CITRĀ (चन्द्रचित्रा) – A country in the west. Sugrīva sent Suśeṇa, etc., there in search of Sītā (IV.42.6).

CĀRAṆAS, THE (चारण) – In accordance with the desire of Brahman, produced Vānara children who would render assistance to Rāma. वनचारिणः (I.17.9-23) Ruled over by Indra (I.45.45). Lived on the heights of the Himālayas (I.48.33). Requested by Indra to get his testicles restored (I.49.1-4). Dwelt in the hermitage of Vasiṣṭha (I.51.23). Appeased the wrath of Śiva and Viṣṇu (I.75. 18-19). Witnessed the duel between Rāma and Paraśurāma (I.76.10). Prayed for the success of Rāma when he fought with Khara (III.23.27-29). Came to see the fight (III.24.19). Praised Rāma profusely and indicated their joy on the destruction of Khara (III.30.29-33). Rāvaṇa passed through groves frequented by them (III.35.15). They talked over the abduction of Sītā amongst themselves (III.54.10). Lived on

the banks of the Śoṇa (IV.40.33). Haunted the Sudarśana Lake for the sake of pleasure (IV.40.41). Haunted the Mahendra hills (IV.41.22). Haunted the Puṣpitaka hills (IV.41.28). Denizens of the aerial regions (V.1.1.) Saw Hanūmān disappearing for a moment in the jaws of Simhikā (V.1.184). Were surprised to find Laṅkā being reduced to ashes by Hanūmān and were still more surprised when they found that Sītā had escaped unscathed (V.55.29.32). Paid compliments to Rāma when his army crossed the sea (VI.22.84-85). Prayed for the welfare of the universe while Indrajit fought with Lakṣmaṇa (VI.89.38). Became deeply concerned when Rāvaṇa overpowered Rāma (VI.102.30). Went into raptures on the death of Rāvaṇa (VI. 108.30). Denizens of the third atmospheric region (VII.23 (d) 5). Greeted Arjuna on the defeat of Rāvaṇa (VII.32.65).

CITRAKŪṬA, THE (चित्रकूट) – Being advised by Bharadvāja, Rāma with his brother and wife set up his abode there (I.1.31). During his stay there Daśaratha died of grief (I.1.32-33). Bharata went to him and pressed him hard to

return home. But Rāma refused (I.1.33-37). For fear of being disturbed by the citizens, Rāma moved on thence to the Daṇḍaka forests (I.1.40). Rāma's visit foreseen by Vālmīki (I.3.15). Ten Krośas from Prayāga. गिरि महर्षिसेवितः पुण्यः पर्वतः शुभदर्शनः गोलाङ्गूलानुचरितः वानरर्क्षनिषेवितः गन्धमादनसन्निभः (II.54.28-29). So long as a man looks at its peaks, he thinks of doing noble deeds and his mind is not overtaken by folly (II.54.30). Wherefrom numerous Ṛṣis with shrivelled-up heads have proceeded to the heaven after practising austerities for a hundred years (II.54.31). मधुमूलफलोपेतः (II.54.38). नानानगगणोपेतः किन्नरोगरसेवितः (II.54.39). मयूरनादाभिरतः गजराजनिषेवितः (II.54.40). पुण्यः रमणीयः बहुमूलफलायुतः Infested with elephants and the deer (II.54. 41-42). Crowded with streams, water-falls, caves, fissures and rivulets; resounding with the cooing of the Kokilas and the lapwings, and haunted by parties of elephants and herds of deer (II.54. 42-43). Its scenic beauty described (II.56.6-11; 13-15). Rāma, etc. reached there (II.56.12). The pleasant sight of which effected the memory of separation from Ayodhyā

(II.56.35). Three Yojanas and a half from Bharadvāja's hermitage. रम्यनिर्दरकाननः (II.92.10). Described by Bharata (II.93.7-19). Bharata reached there (II.99.14). Before taking his departure Bharata walked round it (II.113.3). The Ṛṣis who lived there were oppressed by the Rākṣasas (III.6.17). प्राज्यमूलफलोदकः सिद्धाश्रितः देशः मन्दाकिन्यविदूरतः नानापुष्पसुगन्धी (V.38.13-14). Rāma's car passed across-(VI.123.49-50).

CITRA-RATHA (चित्ररथ) – An old counsellor and charioteer of Rāma. On the eve of his exile, Rāma instructed Lakṣmaṇa to make valuable presents to him (II.32. 17-18).

CULIN (चूलिन) – महाद्युति ऊर्ध्वरेताः शुभाचारः Practised the Brāhma austerities (I.33.11). Tended by the Gāndharvī Somadā (I.33.12). Pleased with her devotion asked her the way in which he might recompense her (I.33.13-14). मुनि वाक्यकोविदः (I.33.15). In fulfilment of her desire (I.33.15-17) granted her a mind-born son, Brahmadatta by name. ब्रह्मर्षि (I.33.18).

CAITRA-RATHA (i) (चैत्ररथ) – A forest crossed by Bharata on his way back from Kekaya (II.71.4).

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CAITRA-RATHA (ii) (चैत्ररथ) – The gardens of Kuvera in the land of the Uttara Kurus (II.91.19). The garlands which could be seen only there appeared in Prayāga by the might of Bharadvāja (II.91.48). Destroyed by Rāvaṇa (II.32.15-16). Where reigns the spring season throughout the year (III.73.8).

COLĀ (चोला) – A country in the south. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.12).

CYAVANA (च्यवन) – A great Ṛṣi who practised austerities on the Himālaya. A scion of the family of Bhṛgu (I.70.31-32). In reply to the queen Kālindī's prayer (I.70.29-33) predicted that she would give birth to a son "with poison" (स+गर) (I.70.34-35). देववर्चस् (I.70.32). विप्रः (I.70.34). Led a deputation of Ṛṣis to Rāma (VII.60.4). In reply to Śatrughna's query (VII.67.1-2), described how Lavaṇa destroyed Māndhātā of the Ikṣvāku line, then advised him to kill him at a time when he would come out leaving his arms behind (VII.67.3-26). A descendant of Bhṛgu; consulted by Budha with regard to Ila (VII.90.5). Witnessed the oath-taking

ceremony of Sītā in Rāma's court (VII.96.4).

CH छ

CHĀYA-GRĀHA (छाया-ग्राह) – A Rākṣasī. Hanūmān's visit to her foreseen by Vālmīki (I.3.28).

J ज

JATĀPURA (जटापुर) रम्य – A town in the west. Sugrīva went Suṣeṇa, etc., there in search of Sītā (IV.42.13).

JATĀYU (जटायु) – A vulture of the Pañcavaṇi forest killed by Rāvaṇa (I.1.53). The carcass burnt by Rāma (I.1.54). His death foreseen by Vālmīki (I.3.21). On his way to Pañcavaṇi Rāvaṇa met him. महाकायः भौमपराक्रमः (III.14.1.) In reply to Rāma's enquiries (III.14.2) introduced himself as his father's friend (III.14.3). As such honoured by Rāma who further asked him to trace his descent and his name (III.14.4). Did so accordingly and incidentally narrated the history of the creation (III.14.5-32). Son of Aruṇa and Śyenī and brother of Sampātī (III.14.33). Offered to look after Sītā during the absence of Rāma and Lakṣmaṇa (III.14.34). Embraced by

Rāma closely (III.14.35). Appointed protector of Sītā, as such accompanied Rāma into the Pañcavaṇi (III.14.36). Seen by Sītā while she was being abducted by Rāvaṇa and charged to give that piece of information to Rāma and Lakṣmaṇa (III.49.36-40). Roused from sleep by the cries of Sītā, saw her being abducted by Rāvaṇa (III.50.1). पर्वत शृंगाभः तीक्ष्णतुण्डः खगोत्तमः वनस्पतिगतः (III.50.2). Advised Rāvaṇa not to molest the innocent Rāma and then challenged him to fight a duel (III.50.3-28). पुराणे धर्मे स्थितः सत्यसंश्रवः (III.50.3). गृध्राजः महाबलः (III.50.4). Born 60,000 years ago, since then he had been ruling over his ancestral dominions (III.50.20). Fought a hard-contested battle with Rāvaṇa in the aerial regions in the course of which scratched his body mercilessly, broke two bows and his chariot ; killed the horses and the charioteer, and unseated Rāvaṇa from his car. Praised by all creatures for his bravery. Wounded Rāvaṇa with his bills and talons, lopped off his set of left arms. At last his wings and talons were cut off by Rāvaṇa and he dropped down mortally wounded (III.51.1-43).

महातेजाः (III.51.13). बली (III.51.15). श्रीमान् पक्षीराजः (III.51.18). वीर्यवान् (III.51.33). नखपक्षमुखायुधः (III.51.35). अरिन्दम् (III.51.38). अतुलवीर्यः (III.51.41). नीलजीमूतनिकाशकल्पः सपाण्डरोरस्कः उदारवीर्यः (III.51.45). His loss mourned by Sītā (III.51.46). Finding Rāma rushing at him with his bow and arrow drawn ready for use, informed him of the abduction of Sītā by Rāvaṇa, the story of his resistance and the mortal wounds inflicted by the enemy (III.67.13-20). Embraced by Rāma (III.67.21). In reply to Rāma's anxious enquiries (III.68.1-7) told that Rāvaṇa had taken her towards the south by the aerial route, foretold that Rāma would recover Sītā in no time by destroying the might of Rāvaṇa. So saying died vomiting blood mixed with flesh (III.68.8-17). His death mourned by Rāma and Lakṣmaṇa who duly performed his last rites (III.68.18-38). His whole-hearted devotion to the cause of Rāma highly praised by Aṅgada in the presence of Sampāti (IV.56.9-14). धर्मज्ञः (IV.56.12). गुणज्ञः श्लाघनीयः विक्रमैः (IV.26.21). His death at the hands to Rāvaṇa described by Aṅgada (IV.57.9-11). Accompanied by his

brother, Sampāti, vanquished Indra, but was overcome by Sūrya (IV.58.4-6). कामरूपिन् (IV.60.19). Dropped down senseless in Janasthāna (IV.61. 16). Remembered gratefully by Sītā (V.26.16-17).

JATĪ (जटी) – A great Nāga Chief vanquished by Rāvaṇa (VI.7.9).

JANAKA (i) (जनक) – Son of Mithi and founder of the royal line of the Janakas. His son was Udāvasu (I.71.4).

JANAKA (ii) (जनक) – Rājā of Mithilā शूरः सत्यवादी महाभागः (I.13.21). His future relation with Daśaratha predicted by Vasiṣṭha. Sumantra deputed to fetch him to Ayodhyā to witness the performance of the Aśvamedha (I.13.22). परमधर्मिष्ठः Celebrated a sacrifice which was attended by Viśvāmitra, Rāma and Lakṣmaṇa (I.31.6). in possession of a wonderful jewel of bows (I.31.7). महात्मा (I.31.11). Ruled over Mithilā (I.48.10). Received Viśvāmitra etc., warmly, accompanied by due forms (I.50.6-8). Offered them seats and then asked the Ṛṣi to wait till the Devas appeared to claim their due shares (I.50. 12-16). Enquired about Rāma and

Lakṣmaṇa (I.50.17-21). Viśvāmitra after relating their adventures told him that they had come to examine the Great Bow (I.50.22-25). Having eulogised Viśvāmitra took leave of him to attend the sacrificial session (I.65.31-39). वैदेहः मिथिलाधिपः (I.65.39). Next morning received Viśvāmitra and the Princes in audience. धर्मात्मा (I.66.1.3). महात्मा (I.66.4). On being requested by Viśvāmitra to show the bow to the Princes (I.66.4-6) related the history of the bow and concluded by promising to marry Sītā to Rāma if he could bend the bow (I.66.7-26). At the request of Viśvāmitra, asked his men to bring the bow, garlanded and besmeared in scents (I.67.1-2). When the bow was brought in (I.67.3-5) in glowing terms described its potency, how it had baffled the attempts of the Devas and the Asuras, what to speak of men ; then asked Viśvāmitra to show it to the Princes (I.67.7-11). The noise produced by the cracking bow did not overpower him (I.67.19). वाक्यज्ञः Congratulated Rāma on his success and requested permission to send his men to Ayodhyā to bring Daśaratha over to Mithilā (I.67.20-26).

With the consent of Viśvāmitra, did so (I.67-27). Learning that Daśaratha had reached Videha, made arrangements for receiving him formally. श्रीमान् (I.69.7). Received him warmly and proposed to celebrate the marriage next morning (I.69.8-13). Performed the rites and ceremonies connected with marriage at night. महातेजाः (I.69. 18). Next morning sent for his brother Kuśadhvaja from Sāṅkāśya (I.70.1-4). On his arrival the two brothers seated themselves on the thrones and sent for Daśaratha and the Princes (I.70.9-12). धर्मवत्सलः (I.70.9). अमितदुःखी (I.70.10). वीरः (I.70.11). On hearing out Vasiṣṭha who recited the genealogical table of the Ikṣvākus (I.70.14-45) traced his own descent from Nimi and described how he annexed Sāṅkāśya and gave it away to his brother (I.71.1-19). Promised to give Sītā in marriage to Rāma and his second daughter, Urmilla, to Lakṣmaṇa (I.71.20-22). Requested Daśaratha to perform the rites and ceremonies preceding the marriage ceremony which was to take place on the third day (I.71.23- 24). At the request of Vasiṣṭha and Viśvāmitra consented to give the

two daughters of Kuśadhvaja in marriage to Bharata and Śatrughna (I.72.11-12). Honoured the two Ṛṣis (I.72.15). असंख्येयगुणः (I.72.18). Vasiṣṭha having sought for permission to introduce the groom's party, gladly gave it and said that he too was ready with the girls (I.73.10-16). महातेजाः परमधर्मवित् (I.73.13). Requested Vasiṣṭha to conduct the ceremony (I.73.18-19). When the fire was lit up and the offerings were made by Vasiṣṭha, he placed Sītā in front of the fire facing Rāma, then he formally requested Rāma to accept his daughter Sītā as his life-long companion. So saying he sprinkled the holy water on them (I.73.24-28). Asked Lakṣmaṇa to put his hands in those of Urmilā (I.73.30-31); Bharata in those of Māṇḍavī (I.73.31-32); Śatrughna in those of Śrutakīrti (I.73.32-33). Gave suitable presents to his daughters while they were leaving for Ayodhyā (I.74.3-7). Not invited by Daśaratha while the latter intended to appoint Rāma as the Crown-Prince (II.1.48). Presented with a few weapons on the occasion of a sacrifice by Varuṇa, which he passed on to Rāma at the time of latter's marriage (II.31.29-

30). Remembered by Kausalyā on the death of Daśaratha (II.66.7,11). वृद्धः अल्पपुत्रः (II.66.11). Sītā introduced herself as the daughter of-; महात्मा (III.47.3). Rāma guessed the grief of Janaka when he would learn the fate of his daughter (III.62. 12-14). Remembered by Rāma while mourning the loss of Sītā (IV.I.106). The jewel given him by Indra, was transferred to Sītā at time of her marriage (V.66.4-5). Dismissed by Rāma with due honour (VII.38.2-7).

JANAMEJAYA (जनमेजय) – The blind old father prayed that his son who had been killed by Daśaratha might go to the abode where Janamejaya dwelt (II.64.42).

JANASTHĀNA (जनस्थान) – Śūrpaṇakhā was an inhabitant of that place (I.1.46). Had a colony of 14,000 Rākṣasas who were killed by Rāma (I.1.47-48). For fear of the Rākṣasas the ascetic-colony moved from (II.116.11-25). Inhabited by Khara and other Rākṣasas (III.18.25). The news of the massacre of the Rākṣasas communicated to Rāvaṇa by Akampana (III.31.1-2). The same fact communicated to Mārīca by Rāvaṇa (III.31.40). Having killed Mārīca Rāma has-

tened towards (III.44.27). Charged by Sītā to carry the news of her abduction to Rāma (III.49.30). राक्षसैः बहुभिः कीर्णम्, नानादुमलतायुतम् (III.67.5-6). Rāma's aerial car passed across- (VI.123.42-45). Modern name of the Daṇḍaka (VII.81-20).

JAMADAGNI (जमदग्नि) – Son of R̥cika and father of Paraśurāma. Received the great Vaiṣṇava Bow from his father. Killed by Rājā Kārtavīrya Arjuna when he had laid aside his weapons. महात्मा अप्रतिकर्मा तपोबलसमन्वितः (I.75.22-24). Came from the north to greet Rāma on his return home (VII.1.6).

JAMBU-MĀLI (जम्बु-माली) – A Rākṣasa Chief whose palace was visited by Hanūmān (V.6.21). At the desire of Rāvaṇa (V.42.44) fought a duel with Hanūmān and was killed (V.44.1-18). Son of Prahasa. बली महादंष्ट्रः धनुर्धरः (V.44.1). रक्तमाल्याम्बरधरः सग्वी रुचिरकुण्डलः महान् विवृत्तनयनः चण्डः समरदुर्जयः (V.44.2). महातेजाः (V.44.6). महाबलः (V.44.13) महारथः (V.44.18). Hanūmān set fire to his house (V.54.11). Fought a duel with Hanūmān (VI.43.7). Wounded Hanūmān on the breast (VI.43.21).

JAMBŪDVĪPA (जम्बूद्वीप) – Surrounded by hills, dug open by Sagara's sons (I.39.22). Lies to the north of Saumanas Mountain (IV.40.59).

JAMBU-PRASTHA (जम्बूप्रस्थ) – A village where Bharata on his way back from Kekaya, broke his journey (II.71.11).

JAMBHA (जम्भ) – A Vānara Chief who hurried on the invading army to the south during its march to Laṅkā (VI.4.36).

JAYANTA (i) (जयन्त) – A counsellor of Daśaratha (I.7.3). Went out to receive Rāma on his return (VI.127.11).

JAYANTA (ii) (जयन्त) – A messenger sent by Vasiṣṭha on the death of Daśaratha to bring back Bharata to Ayodhyā (II.68.5). Reached Rājagṛha (II.70.1). Well-received by the Rājā and the prince, approached Bharata, delivered Vasiṣṭha's message and handed over the presents to him (II.70.2-5). Replied to Bharata's enquiries and requested him to make haste (II.70.11-12).

JAYANTA (iii) (जयन्त) – Son of Indra and Śacī. अपराजितः Fought a duel with Meghanāda, at

the head of the divine army. At last abducted by his maternal grandfather, Pulomā (VII.28.6-20).

JAYĀ (जया) – A daughter of Dakṣa. Gave birth to hundreds of weapons (I.21.15). Having been granted a boon she produced fifty invisible weapons as sons for the destruction of the Asuras (I.21.16).

JALODA SEA, THE (जलोदसमुद्र) – One found oneself there after crossing the Kṣīroda ocean. सर्वभूतभयापहः In the waters of which Brahman placed the ocean-fire arising out of the wrath of Aurva Ṛṣi. Where one hears the continuous sound of lamentation raised by the water animals for fear of being burnt to death (IV.40.47-49). Sweet watered (IV.40.50). Sugrīva asked Vinata to go there in search of Sītā (IV.40.16).

JAVA (जव) – Father of Virādhā, the Rākṣasa (III.3.5).

JAHNU (जहु) – A Ṛṣi whose sacrificial area was over-flooded by Gaṅgā. Being angry he drank off the water. Appeased by the Devas, etc., who conceded that Gaṅgā was his

daughter. Released her by way of the ears (I.43.25-38).

JĀTA-RŪPA-ŚILA, THE (जाटरूपशिला) - Hills situated to the north of the Jaloda seas. 13 Yojanas in length. सुमहान् कनकप्रभः There dwelt the moon-white snake which supported the Earth Sugrīva asked Vinata to go there in quest of Sītā (IV.40.50- 51).

JĀBĀLI (जाबालि) - A sacrificing priest of Daśaratha (I.7.5). Came to Ayodhyā when sent for by the king for performing the Aśvamedha (I.8.6). On the way to Mithilā the conveyance carrying him preceded that of Daśaratha (I.69.5-6). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a king without delay (II.67.5-8) ब्रह्मणोत्तमः (II.108.1). In support of Bharata tried to persuade Rāma to return to Ayodhyā by preaching his epicurian views. In short, he wanted Rāma to believe that he owed no duties to his father who was dead and gone and that in pursuit of visionary ideals, he ought not to resign things which were sure to come (II.108.2-18). Jabali did not believe in the

efficacy of śrāddhas, sacrifices, asceticism, gifts and worshipping the gods (II.108.14-16). Seeing that Rāma had taken his argument in an unfavourable light, excused himself by saying that he was not an atheist, but did reason in that way simply to persuade him to return to Ayodhyā (II.109.37-39). Returned to Ayodhyā with Bharata. दृढव्रतः (II.113.2). Helped Vasiṣṭha in conducting the coronation ceremony of Rāma (VI.128.60). Summoned by Rāma entered his presence-chamber and was duly received (VII.74.4-5). Consulted by Rāma on the eve of his Aśvamedha Sacrifice (VII.91.2). Witnessed the oath-taking ceremony of Sītā at Rāma's court (VII.96.2).

JĀMBAVĀN (जाम्बवान्) - A bear created by Brahmā from his yawn (I.17.7). Partook in the coronation ceremony of Sugrīva (IV.26.35). Lakṣmaṇa passed by his richly decorated house at Kiṣkindhā (IV.33.11). ऋक्षराजः महतेजः Supplied 10 Crores of soliders to Sugrīva (IV.39.26-27) Sugrīva wanted to send him to the south in search of Sītā. महौजः (IV.41.2) Having ransacked the Vindhya entered the Rkṣa cave in search

of water (IV.50.1-8). The words of Sampātī put him in high glee and anxiously enquired if any body had seen Sītā being abducted by Rāvaṇa (IV.59.1-4). The oldest of all the Vānara chiefs. In reply to Aṅgada's appeal told that even at that advanced age he could easily jump across 90 Yojanas (IV.65.10-17). In reply to Aṅgada's offer (IV.65.18-19) persuaded him that he should give his servants the first chance (IV.65.20-27). वाक्यकोविदः (IV.65.20). महाप्राज्ञः (IV.65.28). In reply to Aṅgada's protest (IV.65.28-32) suggested the name of Hanūmān who alone could carry out the task (IV.65.33-35). Describing the early life of Hanūmān and his marvellous adventures appealed to him to gird up his loins for jumping across the sea-since he had become old and cripple (IV.66.1-37). Went round the earth 21 times at the time of Vāmana Avatāra and threw heaps of medicines into the sea by churning which, the Amṛta was produced (IV.66.32-33). Finding Hanūmān ready to take a leap across the sea extended a hearty send-off and promised to do penance standing on one leg till he returned safely

(IV.67.30-35). On hearing the loud roars of Hanūmān on his return journey (V.57.14-18) told the Vānaras about his success (V.57.22-23). हरिश्चेष्टः (V.57.22). Asked Hanūmān to describe to them in detail everything that happened since he left them (V.58.3-6). अर्थवित् (V.60.14). In reply to Aṅgada's proposal (V.60.1-13) said that they should carry out the orders of Rāma and Sugrīva to the very letter, so proposed that they should return without delay with this piece of news (V.60.14-20). Placed in charge of the flank of the invading army by Rāma (VI.4.20). Did as directed (VI.4.34). शास्त्रबुद्ध्या विचक्षणः (VI.7.45). In reply to Rāma request (VI.17.31-33) thought that they had reasons to suspect the motives of Vibhīṣaṇa (VI.17.45-46). Placed in charge of the flank of the army (VI.24.17). Younger brother of Jāmbavān, mightier than his brother (VI.27.10). प्रशान्तः गुरुवर्ती संप्रहारेषु अमर्षणः (VI.27.11). Helped Indra during his wars with the Asuras (VI.27.12). Son of Gadgada (VI.30.20). Was to lead the attack against the central fortress along with Vibhīṣaṇa (VI.37.32). Fought near the central stronghold with his army

(VI.41.44-45). Wounded by Indrajit (VI.46.19). Carefully guarded the Vānara army (VI.47.2-4). At the desire of Sugrīva (VI.50.8-10) re-assembled the disorganised Vānara army (VI.50.11). Killed Mahānāda (VI.58.22). Wounded by Indrajit (VI.73.45). स्वभावजया युक्तः, वृद्धः, covered with arrows, appeared like extinguishing fire (VI.74.14). In reply to Vibhīṣaṇa's query (VI.74.15) haltingly said that he could recognise him by his voice he had lost his eyes; further enquired if Hanūmān till then lived (VI.74.16-18). In reply to Vibhīṣaṇa's query (VI.74.19-20) said that he cared much for the life of Hanūmān because every wrong would be set right if he lived (VI.74.21-23). When Hanūmān came (VI.74.24) directed him to go to the Oṣadhi Parvata and requested him to fetch four medicines that would revive the Vānaras (VI.74.26-34). At the desire of Rāma (VI.76.56-57) ran to the assistance of Aṅgada (VI.76.60). In obedience to Rāma's order (VI.83.1-3) proceeded to the battle-field with his R̥kṣas to render assistance to Hanūmān (VI.83.4). But stopped on the way by Hanūmān,

he returned (VI.83.5-6). In response to Vibhīṣaṇa's appeal (VI.89.7-19) fought with his R̥kṣas against the followers of Indrajit (VI.89.20-24). His joy knew no bounds when Lakṣmaṇa recovered (VI.91.28). Crushed to death the horses and demolished the chariot of Mahāpārśva (VI.98.8-9). Overpowered by Mahāpārśva with arrow shots (VI. 98.11-12). On the occasion of Rāma's coronation fetched the water of 500 rivers (VI.128.52-53). Returned home after being duly honoured with the bestowal of gifts (VI.128.85-86). Greeted and honoured by Rāma (VII.39.21). Asked by Rāma to stay on in the world. ब्रह्मसुतः वृद्धः (VII.108.33).

JYOTIR-MUKHA (ज्योतिर्मुख) – A Vānara Chief son of Sūrya, who joined the expeditionary force (VI.30.32). Attacked Rāvaṇa with a huge stone but disabled (VI.59.42-43). Wounded by Indrajit (VI.73. 60).

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TAKṢA (तक्ष) – Son of Bharata, वीरः (VII.100.16). Consecrated by Rāma (VII.100.19). Accom-

- panied the invading army to Kekaya (VII.100.20).
- TAKṢAKA (तक्षक) – Defeated by Rāvaṇa and his wife captured by force (III.32.14); (VI.7.9).
- TAKṢAŚILĀ (तक्षशिला) – A town in Gāndhāra founded by Bhatata. Described (VII.101.10-15).
- TAPANA (तपन) – A Rākṣasa Chief who fought a duel with Gaja (VI.43.9).
- TAMASĀ, THE (तमसा नदी) – A river not far from the Gaṅgā, where Vālmīki used to take his bath (I.2.3-4). Its clear water and unstained bank praised (I.2.5). Rāma arrived at its bank on the evening of the day of his exile (II.45.32). Crossed it the next morning. शीघ्रगामा आकुलवर्ता (II.46.28).
- TARASA (तरस) – A Vānara Chief who fought under Hanūmān at the Western gate (VI.41.40-41).
- TĀTAKĀ (ताटका) – यक्षिणो कामरूपिणी. Possessed the strength of a hundred elephants, wife of Sunda. Mother of the Rākṣasa Mārīca (I.24.25-27). Devastated the countries Maladās and Karuṣās (I.24.29). Stood obstructing the path. Rāma

asked to kill her. दुष्टचारिणी (I.24.30). Daughter of Suketu, the Yakṣa Chief; बलौकटा came to possess the strength of a thousand elephants by the grace of Brahman. On her attaining youth and beauty, married to Sunda. यशस्विनी Soon after she became the mother of Mārīca, Sunda being struck dead, with her son rushed at Agastya. Changed into a Rākṣasī by the great sage. Thus, out of spite she devastated the region colonised by Agastya. पुरुषादी, महायक्षी. विकृता, विकृतानना, दुर्वृत्ता, परमदारुणा, दुष्टपराक्रमा, शापसंसृष्टा, (I.25.6-16). अधर्म्या धर्मः हि अस्यां न विद्यते (I.25.19). On hearing the twang made by Rāma with his bow-string, got angry and then ran in the direction from which the sound came (I.26.7.8). भैरवं दारुणं वपुः, भिद्येरन्दर्शनादस्याः भौरूपां हृदयानि च दुराधर्षा, मायाबलसमन्विता (I.26.10-11). On hearing the conversation that Rāma had with Lakṣmaṇa regarding her (I.26.9-12) she made a rush at the Princes making a loud noise and with uplifted arms. Then enveloped them in a cloud of dust and hurled stones at them (I.26.13-16). Rāma stayed her stones and lopped off her arms, while Lakṣmaṇa cut off her nose and ears.

कामरूपधरा assumed various forms and at last vanished. Roamed about hurling stones at them. दुष्टचारिणी, यज्ञविघ्नकारिणी, Captured in a net-work of arrows. Rushed at the brothers with the speed of lightning. Struck dead with an arrow that pierced her heart. भीमसंकाशा (I.26.7-26).

TĀMRA-PARNĪ, THE (ताम्रपर्णी) – A river in the extreme south. ग्राह्युष्टा, महानदी Sugrīva asked Aṅgada to cross it after propitiating Agastya, in search of Sītā (IV.41.17). Falls into the sea. चित्रैः चन्दनवनैः प्रच्छन्नद्वीपवारिणी (IV.41.17-18).

TĀMRĀ (ताम्रा) – Daughter of Dakṣa and wife of Kaśyapa (III.14.10-12). Did not mind the proffered boon of her husband (III.14.12-13). Gave birth to five daughters-Krauñcī, Bhāṣī, Śyenī, Dhṛtarāṣṭrī and Śukī (III.14.17-18).

TĀRA (तार) – A Vānara Chief, son of Bṛhaspati (I.17.11). Accompanied Sugrīva to Kiṣkindhā (IV.13.4). At the request of Lakṣmaṇa hastened with a beautiful palanquin in which the corpse of Vālin was carried to the riverside (IV.25.20-26). Lakṣmaṇa passed by his richly decorated mansion in Kiṣkindhā (IV.33.11). Joined Sugrīva with five Crores of Vānaras. ताराद्युति

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(IV.39.30-31). Went to the south in search of Sītā (IV.45.6). Accompanied Aṅgada and Hanūmān to the south (IV.48.1). Searched in vain the waterless and treeless tracts of the Vindhyas (IV.48.2-23). Having ransacked the Vindhyas entered the Ṛkṣa cave in search of water (IV.50.1-8). Coming out of the Ṛkṣa cave approved of Aṅgada's proposal of never returning home and proposed to take refuge in Maya's cave once more (IV.53.25-26). ताराधिपवर्चस् (IV.54.1). In reply to Rāvaṇa's enquiry (VII.34.1-3) replied that his match, Vālin, had gone to offer the morning prayers to the four seas and that if he was impatient to meet his antagonist then he might repair to the western sea (VII.34.4-10). Created by the gods to help Rāma (VII.36.47).

TĀRĀ (तारा) – Wife of Vālin- he took leave of her (I.1.69). Her grief foreseen by Vālmīki (I.3.24). Vālin before going out to fight Dundubhi sent her away (IV.11.37). While Vālin was going out to meet Sugrīva in a duel, advised him not to fight with him as he had secured the alliance of Rāma and Lakṣmaṇa, but to conciliate him by

appointing him the Yuvarāja (IV.15.6-30). ताराधिपनिश्चानना (IV.16.1). Vālin having sworn to spare his brother's life (IV.16.1-10) she retired after embracing him and performing the Svastyayana ceremony (IV.16.11-12). प्रियवादिनी दक्षिणा (IV.16.11). मन्त्रवित् विजयैषिणी (IV.16.12). सर्वज्ञा (IV.17.41). तपस्विनी (IV.18.55). Dropped down from an eminence of hearing the news of the assassination of Vālin (IV.19.3-4). Tried to stop the Vānaras who were leaving town out of fright. सती (IV.19.6-9). जीवपुत्री (IV.19.11). रुचिरानना (IV.19.15). चारुहासिनी (IV.19.17). On hearing the nervous answer returned by the Vānaras, out of despair went to her dying husband weeping bitterly (IV.19.17-21). Cutting Rāma and Sugrīva ran towards Vālin and on seeing him fell flat on the ground and began to weep (IV.19.25-27). भामिनी (IV.20.2). Mourned the loss of her husband along with his co-wives (IV.20.1-25). अनिन्द्यवर्णा (IV.20.26). Took to fasting out of grief (IV.20.26). Refused to leave the side of her dying husband (IV.21.12-15), when consoled by Hanūmān (IV.21.1-11). पण्डिता (IV.21.5). अनिन्दिता (IV.21.8). सुषेणदुहिता

चेयमर्थसूक्ष्मविनिश्चये। औत्पातिके च विविधे सर्वतः परिनिष्ठिता (IV.22.13). On the death of Vālin fell frantically on the corpse (IV.22.31). Then smelling his face fondly bitterly regretted her widowhood and the helpless condition of her only child (IV.23.1-17). When Nīla had extracted the deadly barb from Vālin's heart (IV.23.17-19) bathed the wound with tears, then asked Aṅgada to take leave of his father and in touching words mourned his loss (IV.23.20-30). लोकश्रुता (IV.23.1). Rāma saw her lying in the battle-field embracing the corpse of Vālin, surrounded by the ministers who were trying to separate her (IV.24.25-26). कपिसिंहनाथा अदीनसत्त्वा (IV.24.26). मृगशावनेत्रा (IV.24.28). While being removed recognised Rāma and rushing towards him frantically prayed that she too, might be put to death like Vālin. And then assured him that by doing so he would not commit a fresh sin as she was part and parcel of Vālin's soul (IV.24.27-41). आर्या (IV.24.29). मनस्विनी (IV.24.30). वीरपत्नी सुवेशरूपा, held her peace when consoled by Rāma (IV.24.44). Followed the funeral procession of Vālin weeping bitterly

(IV.25.35-36). Mourned the death of her husband when the bier was placed on the river bank till separated by other Vānarīs (IV.25.39-48). Offered water in memory of Vālin (IV.25.51-53) Appropriated by Sugrīva on the death of Vālin (IV.29.4). Saluted by Aṅgada (IV.31. 37). At the desire of Sugrīva went out to meet Lakṣmaṇa. प्रियदर्शना, सुभूः, अनिन्दिता, प्रस्खलन्ती, मदविह्वलाक्षी, प्रलम्बकाञ्चीगुणहेमसूत्रा, सुलक्षणा, नमिताङ्गयष्टि (IV.33.31-38). In her drunken state enquired about the cause of Lakṣmaṇa's wrath (IV.33.40-41). कार्यतत्त्वज्ञा (IV.33.49). In reply to Lakṣmaṇa's charges against Sugrīva (IV.33.43-49) made excuses on his behalf and assured him that steps had already been taken to muster the Vānaras from all quarters, then requested him to see the king in the harem (IV.33.50-61). Tried to appease the wrath of Lakṣmaṇa (IV.35.1-23). Her appropriation by Sugrīva during the temporary absence of Vālin recalled (IV.46.9). At the desire of Sugrīva (VI.123.29-32) got ready with other Vānara ladies and took her seat on the car bound for Ayodhyā. सर्वाङ्गशोभना (VI.123.33-37).

TĀREYA (तारेय) – A Vānara Chief, created to help Rāma (VII.36.47).

TĀRKṢYAS, THE (तार्क्ष्य) – Produced Vānara children who could render aid to Rāma (I.17.21).

TĀLAJĀNGHĀS (तालजंघा) – The Rājā of which country defeated Asita (I.70.27-29).

TIMIDHVAJA (तिमिध्वज) – Vide Śambara (II.9.12-13).

TUMBURU (तुम्बुरु) – A Gandharva Chief, whose services were requisitioned by Bharadvāja in the matter of entertaining the army of Bharata (II.91.18). Sang in the presence of Bharata (II.91.46). Cursed by Kuvera assumed the form of Virādhā for his excessive attachment for Rambhā (III.4.16-19).

TRṆABINDU (तृणबिन्दु) – Lived in his hermitage near the Meru hills (VII.2.7). राजर्षि (VII.2.14). On finding that his daughter manifested all signs of pregnancy (VII.2.17) enquired what the matter was (VII.2.19). On hearing the answer of his daughter (VII.2.20-22) through meditation came to know the actual facts; then taking the

girl with him to Pulastya requested him to accept her as his wife (VII.2.23-26). तपसा द्योतितप्रभः (VII.2.23).

TRṆANBINDU'S DAUGHTER (तृणबिन्दु की पुत्री) – Ignorant of the curse of Pulastya (VII.2.12-13) went near her father's hermitage in search of her companions. Instantaneously she was big with a child. Being perturbed approached her father (VII.2.14-18). In reply to her father's anxious enquiries (VII.2.19) faithfully described what had come to pass (VII.2.20-22). Married to Pulastya (VII.2. 27), pleased him mightily through her selfless devotion (VII.2.28-29). By favour of Pulastya gave birth to a son Viśravā by name (VII.2.32).

TORAṆA (तोरेण) –Bharata on his way back from Kekaya passed through the south of this village (II.71.11).

TRIKUṬA (त्रिकूट) –Name of a hill in Laṅkā seated on which Hanūmān took a view of this city (V.2.1). On the pointed peak of which was situated Laṅkā (VI.39.17-19). Its caves rang with the din of battle (VI.44.26).

TRIJAṬĀ (i) (त्रिजटा) –A Brāhmaṇa of the Gārgya

family tawny coloured, lived in the forests on roots, etc., which he dug up (क्षतवृत्तिः) (II.32.29). The old man had a young wife and a brood of children (II.32.30). At his wife's suggestion approached Rāma and related his poverty (II.32.30-35). Lustrous like Bhṛgu and Aṅgīrasa (II.32.33). At the suggestion of Rāma threw his stick which covered the cow preserve of Rāma on the other bank of the Sarayū (II.32.37-38). Received all those cows (II.32.39). Retired with his wife blessing Rāma profusely. महामुनिः (II.32.43).

TRIJAṬĀ (ii) (त्रिजटा) - A Rākṣasī. Her dream foreseen by Vālmīki (I.3.31). वृद्धा Finding that the Rākṣasīs were scolding Sītā told them that she had dreamt horrible dreams (V.27.4-6). On enquiry (V.27.7-8) described her dreams that indicated the victory of Rāma over the Rākṣasas and the destruction of Rāvaṇa and his relatives. Then asked the Rākṣasīs not to behave rudely with their captive (V.27.9-46). Sent for by Rāvaṇa (VI.47.6). At the desire of Rāvaṇa (VI.47.5-10) placed Sītā on the Puṣpaka car and kept her company during flight (VI.47.11-14).

Never told a lie before nor was she prepared to do so in future (VI.48.29). Advancing various reasons tried to impress the idea on Sītā's mind that the Princes were not dead (VI.48.22-23). Returned to the Aśoka Park along with Sītā (VI.48.35-36).

TRIPURA (त्रिपुर) - The three cities which Śiva pierced with the bow and arrows given to him by the Devas (I.75.12). Referred to (III.64.72), (V.54.30), (VI.71.74).

TRIŚAṆKU (त्रिशङ्कु) - Thought of proceeding to heaven by celebrating a sacrifice. सत्यवादी जितेन्द्रियः (I.57.10-12). Vasiṣṭha having ridiculed the idea (I.57.12-13), approached his hundred sons who also refused to undertake the task. Finding him determined to carry out his purpose with extraneous help, they cursed him (I.58.2-9). On the following morning becomes a Caṇḍāla (I.58.10-11). Deserted by the ministers and citizens (I.58.11-12). All alone approached Viśvāmitra who pitied him. Rājā of Ayodhya (I.58.12-16). At the desire of Viśvāmitra, narrated his previous history, then appealed to him to take up his cause merely to establish the

superiority of Human Endeavour over Providence. मया चेष्टं क्रतुशतम् अनुते नोक्तपूर्वम् प्रजा धर्मेण पालिता गुर्वश्च महात्मानः शीलवृत्तेन तोषिताः (I.58.17-24). वाक्यज्ञः (I.58.17). Viśvāmitra promised to take up his cause. सुधार्मिकः नृपपुङ्गवः (I.59.2-5). Deputed to heaven on the responsibility of Viśvāmitra (I.60.15-16). धर्मिष्ठः वदान्यः (I.60.2). Extradicted by Indra and other Devas, fell head foremost (I.60.16-18). His fall stayed by Viśvāmitra (I.66.20). Out of wrath created a fresh heaven for him with its stars and planets and then proceeded to create a fresh set of Devas (I.60.21-23). On this the Devas approached him and a compromise was arrived at according to which the Rājā was to live head downwards in the midst of the fresh heaven created by the Ṛṣi (I.60.130-33). Son of Pṛthu and brother of Dhundumāra (I.70-24).

TRIŚIRĀ (i) (त्रिशिरा) - A Rākṣasa of Janasthāna killed by Rāma (I.1.47). His death foreseen by Vālmīki (I.3.20). A general of Duṣaṇa (III.23.33). Only he along with Khara remained alive of the 14,000 soldiers of Khara (III.26.35-37). वाहिनीपतिः (III.27.1). Persuaded Khara to

allow him to fight with Rāma before he himself went to give battle (III.27.1-5). Having received the permission (III.27.6) drove towards Rāma discharging sharp arrows and making a fearful noise (III.27.7-8). Put up a stiff fight, and wounded Rāma on the forehead (III.27.10-11). 14 arrows discharged by Rāma pierced his heart; his horses and charioteer killed (III.27.13-15). His three heads lopped off by means of 3 arrows (III.27.16-18).

TRIŚIRĀ (ii) (त्रिशिरा) - यशस्वी शशिप्रकाशः Accompanied Rāvaṇa to the battle-field holding a sharp pike in his hand and riding on a bull (VI.59.19). Nephew of Kumbhakarna who mourned the loss of his uncle (VI.68.7). Consoled Rāvaṇa and offered to go to the battle-field himself (VI.69.1-7). A son of Rāvaṇa. शक्रतुल्यपराक्रमः वीरः अन्तरिक्षगतः मायाविशारदः त्रिदशदर्पणः समरदुर्मदः सुबलसम्पन्नः विस्तीर्णकीर्तिः Never suffered a defeat. अस्त्रवित् युद्धविशारदः प्रवरविज्ञानः लब्धवरः शत्रुबलार्दनः भास्करतुल्यदर्शनः (VI.69.10-14). Son of Rāvaṇa, started for the battle-field taking leave of Rāvaṇa (VI.69.17-19). Went to the battle-field driving in a chariot and holding a blow

and arrows in his hand (VI.69.22-24). On the death of Narāntaka made a rush at Aṅgada driving in a chariot (VI.70.1-4). In the course of the fight cut off the trees and stones flung at him and wounded Aṅgada on the forehead with arrows (VI.70.6-19). Fought with Nīla (VI.70.22), (VI.70.26). Fought a contested duel with Hanūmān in the course of which lost his horse, arms and ultimately his life (VI.70.32-48).

TVASṬĀ (त्वष्टा) - One of the Ādityas; went out bravely to fight against the Rākṣasas (VII.27.36).

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DAKṢA (दक्ष) - Jayā and Suprabhā were daughters (I.21.15). The destruction of his sacrifice referred to (I.66.9). A Prajāpati who followed Pulaha (III.14.9). Had sixty daughters (III.14.10).

DANḌA (i) (दण्ड) - A Rākṣasa chief, son of Sumālin and Ketumatī (VII.5.38-39).

DANḌA (ii) (दण्ड) - The youngest son of Ikṣvāku, मूढः अकृतविद्यः अल्पतेजाः deputed to rule over the

country lying between the Vindhya and Śaivala hills. Founded the town Madhumanta--his capital, and appointed Uśanā his priest. Thus he ruled mightily over the kingdom (VII.79.14-20). दान्तात्मा (VII.80.2). सुदुर्महाः (VII.80.5). Once in the month of Caitra visited his priest's hermitage; there coming across the beautiful Arajā, the eldest daughter of the Ṛṣi, was overcome by desire and enquired who she was and made his proposal (VII.80.1.6). In Spite of refusal (VII.80.7-12) raped her and departed (VII.80.13-17). Following upon the curse pronounced by Śukra (VII.81.1-15) his kingdom was buried deep in an ash-hill in a week (VII.81.17-18).

DANḌAKA (दण्डक) - A forest to which Rāma retired for fear of being disturbed by the citizens of Ayodhyā (I.1.40). There he killed Virādhā and saw Agastya and other Ṛṣis (I.1.41). Being requested by the Ṛṣis promised to kill the Rākṣasas who haunted the forest (I.1.45). There he disfigured Śūrpaṇakhā and killed 14,000 Rākṣasas including Khara and Dūṣaṇa (I.1.46-48). Rāvaṇa abducted Sītā from that place

(I.1.53). Rāma's visit to that place foreseen by Vālmīki (I.3.17). Situated in the South (II.9.12). Kaikeyī proposed that Rāma should retire there in the garb of an ascetic (II.11.26-27), (II.18.33). Rāma consented to retire there for fourteen years (II.19.11). Rāma spoke to Kausalyā about his impending banishment there (II.20.30-31). Rāma's banishment there referred to by Kaikeyī (II.72.42). Rāma, etc., entered (III.1.1). Its beautiful scenery described (III.8.12-15). Once Mārīca roamed about devouring the Ṛṣis (III.38.3). Viśvāmitra's hermitage was there (III.38.12-13). Thence Mārīca was thrown into the sea situated at the distance of a hundred Yojanas by Rāma (III.38.19). Rāvaṇa and Mārīca arrived in the vicinity of Rāma's hermitage (III.42.11-12). Lakṣmaṇa ransacked it in search of Sītā in vain (III.61.23). Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.11). Called after Rājā Daṇḍa, lying between the Vindhya and the Śaivala hills (VII.81.18-19). Also called Janasthāna (VII.81.20).

DANḌIN (दण्डिन) – A door-keeper of Sūrya, who

carried Rāvaṇa's message delivered by Prahasta to Sūrya and brought his reply (VII.23 (b).8-14).

DADHIVAKTRA दधिवक्त्र – A Vānara Chief. Lakṣmaṇa passed by his richly decorated house at Kiṣkindhā (IV.33.11). Maternal uncle of Sugrīva who was in-charge of the Madhuvana (V.61.9). महावीरः Roughly handled by the intoxicated Vānaras for trying to do his duty (V.61.20-24) हरिवृद्धवीरः उग्रतेजाः (V.61.21). When the guards reported the destruction of the forest at the hands of the Vānaras (V.62.17) attacked the intruders with a tree when Aṅgada dashed him to the ground for his impudence (V.62.18-27). Taking counsel with his guards went to Sugrīva to report the fact (V.62.28-38). Sugrīva having given him assurances (V.63.1-3) lodged a complaint against the Vānaras who had ravaged the preserved forest (V.63.4-12). महाप्राज्ञः (V.63.4). Taking his departure thence returned to Madhuvana, begged of Aṅgada to excuse him and delivered Sugrīva's message (V.64.1-12). Son of Candra (VI.30.22). Wounded by Indrajit (VI.73.60). Greeted and honoured by Rāma

(VII.39.22).

DANU (दनु) – A daughter of Dakṣa and wife of Kaśyapa (III.14.10-11). Became the mother of Aśvagrīva by favour of her husband (III.14.11-16). One of her sons was Kabandha (III.71.7).

DANTAVAKTRA (दन्तवक्त्र) – A courtier of Rāma who with light talks sought to divert his master (VII.43.2).

DAMAYANTĪ (दमयन्ती) – Daughter of Bhīma, the devoted wife of Naiṣadha (V.24.12).

DARADAS, THE (दरद) – A country. Sugrīva asked Śatabala to ransack the towns in the north in search of Sītā (IV.43.12).

DARĪMUKHA (दरीमुख) – A Vānara Chief who in response to Sugrīva's call supplied 1,000 crores of Vānaras (IV.39.24). श्रीमान् Joined Sugrīva with 10 crores of Vānaras (IV.39.36-37). Hurried on the Vānaras of the invading army during its march to the South (VI.4.36). Greeted and honoured by Rāma (VII.39.22).

DARDURAS, THE (ददुर) – The breeze from these mountains blew in the hermitage of Bharadvāja (II.91.24).

DAŚARATHA (दशरथ) - His eldest son was Rāma (I.1.20). Intended to consecrate Rāma as the Crown Prince (I.1.21). Exiled Rāma in pursuance of a previous promise (I.1.23). Went to see off Rāma followed by his subjects (I.1.28). Died of grief (I.1.32-33). His deeds foreseen by Vālmīki (I.3.3). His grief over Rāma's exile and consequent death foreseen (I.3.13). Resided in Ayodhyā. महाराष्ट्रविवर्धनः (I.5.9,22). Ruled over Ayodhyā like Indra over Amarāvati, like Manu the Defender of his subjects (I.6.4-5). वेदवित्, सर्वसंग्रहः, दीर्घदर्शी, महातेजाः पौरजानपदप्रियः (I.6.1) इक्ष्वाकूणाम् अतिरथः, यज्वाः, धर्मपरः, वशी, महर्षिकल्पः, राजर्षिः, त्रिषु लोकेषु विश्रुतः (I.6.3). बलवान् निहतामित्रः, मित्रवान्, विजितन्दियः, धनैश्च अयैश्च सञ्जयैः शक्रवैश्रवणोपमः (I.6.3). लोकस्य परिरक्षिता (I.6.4) सत्याभिसंधः, त्रिवर्गम् अनुतिष्ठन् (I.6.5;27-28). अनघः (I.7.20). Watching the subjects through the spies, dutifully protecting them and cherishing them, abandoning sin, he ruled over them (I.7.21). त्रिषु लोकेषु विश्रुतः, वदान्यः, सत्यसंगरः, पुरुषव्याघ्रः (I.7.22). Never met with an enemy who proved superior or equal to him; मित्रवान् नतसामन्तः, प्रतापहतकण्टकः Ruled over the earth as Indra does over the heaven (I. 7.23).

Appeared splendid like the sun (I.7.24). धर्मज्ञः, महात्मा Being without a son who could continue the line, thought of celebrating the Horse-Sacrifice (I.8.1-2). बुद्धिमान् Taking counsel with his ministers, despatched Sumantra to bring his priests and preceptors (I.8.3-4). Having duly honoured them, communicated his desire to perform a Horse-Sacrifice for getting a son (I.8.7-9). Being pleased with the assurance given by the priests, directed his officers to make arrangements for the celebration of the sacrifice (I.8.13-19). Having dismissed the officers and priests, entered the inner apartments and asked the intimate ones among the queens to get initiated for the sacrifice (I.8.23-24). Heard from Sumantra that according to a prophecy of Sanatkumāra, R̥ṣyaśṛṅga would prescribe means for his begetting a son (I.9.19). Enquired of Sumantra how R̥ṣyaśṛṅga was brought to the house of Romapāda (I.9.20) सुधार्मिकः, श्रीमान्, सत्यप्रतिश्रवः (I.11.2). Contracted friendship with the Rājā of the Aṅgas (I.11.3). Paid a visit to King Romapāda and requested him to allow his son-in-law R̥ṣyaśṛṅga to perform a sacrifice for

him, so that he (Daśaratha) might get a son (I.11.4-10) पुरुषशार्दूलः (I.11.12). Acting on the suggestion of Sumantra (I.11.12) took the permission of Vasiṣṭha and went to the Aṅgas accompanied by his harem and the court (I.11.13-15). Found R̥ṣyaśṛṅga seated beside Romapāda (I.11.15-16). Cordially received and formally introduced to R̥ṣyaśṛṅga by Romapāda (I.11.16-18). After making a stay of seven or eight days proposed that Śāntā and R̥ṣyaśṛṅga should pay a visit to his city on an important piece of business (I.11.18-20). Taking leave of Romapāda started for his own city accompanied by the queens (I.11.22-23). Sent words to the citizens to extend a public reception to R̥ṣyaśṛṅga (I.11.24-25). Public arrival of Daśaratha at Ayodhyā (I.11.26-28). इन्द्रकर्म (I.11.28). Received R̥ṣyaśṛṅga in the inner apartments (I.11.29). After some time on the approach of the vernal season, thought of celebrating the sacrifice (I.12.1). Formally requested R̥ṣyaśṛṅga to officiate as the High Priest (I.12.2). Sent Sumantra to fetch Suyajña, Vāmadeva, Jābāli etc. (I.12.5-6). Having

received them communicated his desire to celebrate the Horse-Sacrifice for getting sons (I.12.7-10). The priests having assured him that he would get four sons (I.12.10-13) asked the courtiers to make the necessary arrangements for holding the sacrificial session (I.12.14-19). Entered the harem after dismissing the priests and the courtiers (I.12.21-22). Next spring approached Vasiṣṭha and entrusted him with the duty of making the preliminary arrangements (I.13.1-4). वीर्यवान् (I.13.1). राजसिंहः (I.13.24-25). नरव्याघ्रः, राजसत्तमः (I.13.36). The arrangements being complete, proceeded to the sacrificial grounds at the request of Vasiṣṭha and R̥ṣyaśṛṅga (I.13.35-39). On arrival, was initiated with his wives (I.13.41). For the expiation of his sins, smelt the smoke of the marrow (वपा) of the sacrificial horse offered to the fire (I.14.37). पुरुषर्षभः, कुलवर्धनः (I.14.45). Bestowed landed properties on the officiating priests (I.14.42-45). श्रीमान्, इक्ष्वाकुनन्दनः, गतकिल्बिषः (I.14.46). At their express desire (I.14.46-49) paid them in cash and kind in place of landed property (I.14.50-52). Gave away much wealth

in charity to the assembled Brāhmaṇas (I.14.53-55). द्विजवत्सलः (I.14.55). Congratulated by the assembled Brāhmaṇas (I.14.55-57). नृवीरः (I.14.57). At last asked R̥ṣyaśṛṅga to arrange for the continuance of the line (I.14.58-59). Was highly gratified at the words of assurance uttered by the sage (I.14.59-60). धर्मज्ञः, वदान्यः, महर्षिसमतेजाः (I.15.20). Viṣṇu having divided his own self into four parts, decided to take birth as the sons of- (I.15.31-32; 16.8). महाद्युति पुत्रेभ्यः, अरिसूदनः (I.16.9). Respectfully received the Prājāpatya man who appeared at the end of the Sacrifice performed for getting a son (पुत्रेष्टि) (I.16.17). Respectfully received the cup containing milk-rice from the hands of the Prājāpatya man (I.16.21-23). Gave a half of the contents of the cup to Kausalyā, a quarter to Sumitrā and the remaining portion to Kaikeyī (I.16.26-29). Was much pleased to learn that his wives had conceived (I.16.32). On the conclusion of the sacrifice returned to his capital with his wives, servants etc. (I.18.1-2). महात्मा (I.18.1). Entered the town preceded by the Brāhmaṇas (I.18.5). धीमान् (I.18.6). Having dismissed all, spent his time in the pleasant

expectation of getting children (I.18.7). Four sons were born to him (I.18.16). Munificently rewarded the Sūtas, Māgadhas, Bandīs etc. as well as the Brāhmaṇas (I.18.20). Performed the naming ceremony on the twelfth day and also other allied ceremonies (I.18.21-24). Was extremely delighted in having such meritorious sons (I.18.33-34). Thought of getting them married (I.18.37-38). Formally received the great sage Viśvāmitra (I.18.39-44). After mutual greetings took their seats (I.18.45-49). In guarded language asked Viśvāmitra to state his business (I.18.49-58). परमोदारः (I.18.50). On hearing the proposal of Viśvāmitra (I.19.2-19) was overwhelmed with grief (I.19.20-22). राजसिंहः, राजशार्दूलः, महावंशप्रसूतः, वसिष्ठव्यपदेशी (I.19.2). Politely rejected the proposal of the R̥ṣi offering his own services in lieu of Rāma (I.20.1-15). Daśaratha's age was at that time 60,000 years (I.20.10). When told who those Rākṣasas were (I.20.15-19) flatly refused to send Rāma alone, repeating his offer (I.20.20-27). At last persuaded by Vasiṣṭha (I.21.5-21) yielded (I.21.22). साक्षाद्धर्म इवापरः धृतिमान्, सुव्रतः श्रीमान् (I.21.6). त्रिषु

लोकेषु विख्यातः, धर्मात्मा (I.21.7). रघुवृषभः, प्रथितयशः (I.21.22). Sent for Rāma and Lakṣmaṇa and after performing the Svastyayana ceremony, quietly handed them over to Viśvāmitra (I.22.1-3). On hearing from the mouth of the ambassadors sent by the Janaka about his success achieved by Rāma in breaking the bow and the impending marriage of Rāma (I.68.2-13) was beside himself with joy and consulted Vasiṣṭha, Vāmadeva, etc. regarding this proposal (I.68.14-17). देवसंकाशः, वृद्धः (I.68.2). The counsellors having approved of the match (I.68.17) announced his intention of starting for Mithilā the very next day (I.68.17-18). On the following morning gave the necessary directions to Sumantra in connection with the progress (I.69.1-5). Reached Videha on the fifth day, accompanied by his army and priests (I.69.6-7). Warmly received by the Janaka (I.69.7). In reply to the Janaka's proposal to celebrate the marriage on the day following (I.69.8-13) gave his consent. वाक्यविदां श्रेष्ठः (I.69.14-15). Spent the night in great joy with his sons (I.69.17-18). अमितप्रभः (I.70.11). दुर्धर्षः (I.70.12). Having been

sent for by the Janaka (I.70.13- 14) proceeded to the spot where he was waiting, accompanied by his sons and priests (I.70.14-15). Announced that the sage Vasiṣṭha would recite the genealogical table of his family (I.70.16-18). Son of Aja and father of Rāma and Lakṣmaṇa (I.70.43). The Janaka having consented to bestow the two daughters of Kuśadhvaja in marriage on Bharata and Śatrughna (I. 72.11-12) asked permission to retire to perform the Śrāddha ceremony. महायशः (I.72.17-20). Performed the Śrāddha ceremony in accordance with the prescribed rites, and on the day following made gifts of numerous cows to Brāhmaṇas for the welfare of his sons (I.72.21-25). Warmly received his brother-in-law, Prince Yudhājit of Kekaya (I.73.1-7). Next morning proceeded to the sacrificial area accompanied by the Ṛṣis. तत्त्ववित् (I.73.8). Retired after witnessing the marriage ceremony of his sons (I.73.40). Next morning taking leave of the Janaka, started for Ayodhyā accompanied by the sages and the Princes (I.74.6-8). On the way enquired of Vasiṣṭha about the significance of

the screaming birds and the perambulating deer (I.74.8-11). नरव्याघ्रः (I.74.8). राजशार्दूलः (I.74.10). Kept steady during the disturbance in nature produced by the approaching Paraśurāma (I.74.15). In sweet words tried to persuade Paraśurāma to refrain from fighting Rāma who was a mere boy (I.75.5- 9). On the departure of Paraśurāma, fondled and caressed his son and led his army to Ayodhyā (I.77.4-9). Warmly received by his subjects, entered the palace with the Princes where they were honoured by the members of the family (I.77.9-10). श्रीमान् (I.77.9). Permitted Bharata to go to Kekaya with his maternal uncle (I.77.15-17). Taken care of by Rāma and Lakṣmaṇa. देवसंकाशः (I.77. 20-21).

Thought continually about his absentee sons, Bharata and Śatrughna. महातेजाः (II.1.4). Loved equally all his four sons, but loved Rāma most tenderly on account of his various qualities (II.1.5-6). Finding him thus endowed with all good qualities, resolved to appoint him the Crown Prince (II.1.35-42). परंतपः (II.1.35). चिरजीवी वृद्धः (II.1.36). Taking counsel with his

ministers summoned all the princes (II.1.42-46). पृथिवीपति (II.1.46). In a hurry could not inform the Janaka or the Rājā of Kekaya (II.1.48). Appeared glorious like Indra when he sat surrounded by the princes and the people (II.1.51). वसुधाधिपः (II.2.1). Announced his intention to retire in favour of his son, Rāma, and asked for their approval (II.2.1-16). The assembly having received his proposal with loud acclamations, formally prayed to him to appoint Rāma as the Crown Prince (II.2.17-22). Asked them to explain why they preferred Rāma (II.2.23-25). The assembly in reply having recounted the attainments and endowments of Rāma (II.2.26-54) readily granted its prayer (II.3.1-2) and asked Vasiṣṭha, Vāmadeva etc. to make the necessary preparations for holding the coronation ceremony that very month of Caitra (II.3.3-4). The assembly received this order with loud acclamation (II.3.5). Asked Vasiṣṭha to order his men to collect the articles necessary for the occasion (II.3.5-7). The priests having informed him that the preliminary preparations were ready (II.3.21) sent for Rāma

through Sumantra (II.3.22-23). द्युतिमान् (II.3.22). Praised by the assembled princes (II.3.24-26). राजर्षि (II.3.26). Fondly gazed at Rāma who was drawing near (II.3.27). Still he was never satisfied (II.3.30). Rāma having bowed down at his feet (II.3.33) received him affectionately and offered him a rich seat (II.3.34-35). Was pleased to see his likeness in Rāma (II.3.37-38). Formally communicated his desire to appoint him the Crown Prince and gave him a few pieces of advice (II.3.38-46). पुत्रवतां वरः (II.3.38). निश्चयज्ञः (II.4.1). Having consulted his ministers decided to celebrate the coronation ceremony on the day following (II.4.1-2). Again sent Sumantra to fetch Rāma (II.4.3). On his arrival received him cordially, and communicated his desire to celebrate the coronation ceremony on the day following, for delay was dangerous as his own health was failing; directed Rāma to spend the night fasting and to sleep on a bed of straw along with his wife Sītā, he also thought that it was politic to appoint him the Crown Prince in the absence of Bharata. Then permitted him to depart (II.4.11-28). Despatched

Vasiṣṭha to initiate Rāma and his wife to the ceremony of fasting previous to the coronation ceremony (II.5.1-2). On the return of Vasiṣṭha, received him with due honour and enquired if his order had been carried out (II.5.23). With the approval of the priest, dismissed the courtiers and entered the harem (II.5.25-26). Highly praised by the people for his decision to enthrone Rāma (II.6.20-24). महात्मा (II.6.21). धर्मात्मा, अनघः (II.6.24). On a former occasion his life had been saved by Kaikeyī, while he fought with the Asura Śambara as an ally of Indra. Out of gratitude the king had promised to grant two boons to Kaikeyī on that occasion (II.9.11-18). Entered Kaikeyī's apartments to communicate the happy news (II.10.9-11). वशी, महायशः (II.10.11). Not finding Kaikeyī in the bed-room, enquired of the wardress about her. कामबलसंयुक्तः, रत्यर्थी (II.10.9-19). Found her in the wrath-room lying on the bare ground (II.10.21-24). जगतीपति (II.10.23). अपापः (II.10.24). कामी (II.10.27). Fondly enquired if Kaikeyī had been insulted or outdone by any body, if she had been taken ill, what impossibilities he had to

translate into action in order to satisfy her; offered to appease her wrath with the gifts imported from the distant dependencies; finally exhorted her to get up and communicate to him the cause of her displeasure (II.10.27-39). मन्मथशरैः विद्धः, कामवेगवशानुगः पृथिवीपालः (II.11.1). At the suggestion of Kaikeyī (II.11.1-3) most solemnly promised by the name of Rāma, dearer to him than life itself, to carry out her bidding (II.11.4-10) सत्यसंघः, महातेजाः, धर्मज्ञः, सत्यवाक्, शुचि (II.11.16). महेष्वासः वरदः, काम मोहितः (II.11.17). Completely overpowered by her, the king proceeded towards his own destruction (II.11.22). Stunned for a moment by Kaikeyī's proposal of banishing Rāma (II.11.23-29) he felt giddy then fell senseless on the bare ground exclaiming "Fie !Fie !!" (II. 12.1-6). Soon after coming to his senses began to scold her, then humbly prayed to her to withdraw her demands, as separation from Rāma meant death to him, and Rāma too, thought he, by his character and attainments, never merited that treatment (II.12.6-36). But Kaikeyī remaining firm, Daśaratha kept his eyes steadfastly fixed on her

face, then exclaiming "Oh Rāma !" he again fell senseless on the ground (II.12.51-54). At last he began to rave like a mad person whose mind had become utterly deranged (II.12.55). In his ravings he mixed promiscuously reproach, pity, appeal, all conceivable and inconceivable qualities of her victim, promises and threats, and at last felt senseless at her feet (II.12.56-112). In the bitterness of his heart censured Kaikeyī and lamented for Rāma (II.13.5-14). Convulsively prayed to the night to expire soon, as morning could separate him from Kaikeyī (II.13.16-19). राजधर्मवित् (II.13.20). Then with folded hands prayed to Kaikeyī to withdraw her demands to save the situation (II.13.20-23). But finding her unyielding, again fainted (II. 13.24-25). Early next morning forbade the musicians to recite his praises. राजसत्तमः (II.13.26). Finding himself completely cornered, disowned Kaikeyī and her son and directed them not to perform the Tarpaṇa ceremony after his death (II.14.14-18). At last gave in and desired to see Rāma (II.14.23-24). Next morning when Sumantra came in at the desire of Vasīṣṭha to take the

king to the court to witness the coronation ceremony, stopped him saying that his words cut at his vitals (II.14.56-57). Could not speak anything for grief (II.14.58-59). Finding Sumantra hesitating to carry out the orders of Kaikeyī (II.14.59-62) asked him to fetch Rāma (II.14.63). धर्मिकः (II.14.57). Asked Sumantra to fetch Rāma without delay as had already been told by Kaikeyī (II.15.25-26). Rāma found him seated with Kaikeyī, crest-fallen and dejected (II.18.1). When Rāma fell at his feet (II.18. 2) exclaimed "Rāma !" only and could not speak out anything more (II.18.3). His frightful appearance terrified Rāma (II.18.4). Rāma found him ploughed with grief, his senses disorder, his heart uneasy like the heaving ocean, like the sun overpowered by the Rāhu, like a lying Rṣi (II.18.5-6). Kaikeyī's rude words pained the heart of the king. महानुभावः (II.18.41). दुर्घर्षः, अरिन्दमः (II.19.3). At the words of Kaikeyī (II.19.12-16) dropped down senseless on the bed-stead exclaiming " Alas Alas !!" (II.19.17). Lifted up by Rāma (II.19.18). At the parting words of Rāma (II.19.19-26) wept aloud for

grief (II.19.27). Saluted by Rāma (II.19.28). The loud wail raised by the other inmates of the palace on account of the impending banishment of Rāma made Daśaratha sink on his bed (II.20.7). सत्यप्रतिज्ञः (II.20.24). सत्यः, सत्याभिसंधः, नित्यं सत्यपराक्रमः, परलोकभयाद्भीतः, निर्भयः (II.22.9). धर्मभृतां श्रेष्ठः (II.24.31). Condemned by the populace for banishing Rāma (II.33.10-11). Sumantra on entering the royal chamber found the Lord of the World sighing heavily, like 'the sun overpowered by the Rāhu, like fire covered with ashes, like a tank drained of its water (II.34.2-3). सत्यवाक्यः, धर्मात्मा, गाम्भीर्यात्सागरोपमः आकाश इव निष्पंकः नरेन्द्रः (II.34.9). Through Sumantra sent for all his wives and dependents, so that surrounded by them all, he might have a look at Rāma (II.34.10). On their arrival summoned Rāma (II.34.14). Finding Rāma advancing towards him with folded hands, ran to receive him, but dropped down senseless on the way, (II.34.16-17). Nursed by Rāma Lakṣmaṇa and Sītā (II.34.18-20). In reply to Rāma's parting words (II.34.21-24) offered the throne to Rāma (II.34.25-26). In reply to Rāma's words

(II.34.27-29) requested him to stay with him for the night, reproached himself for having been guided by a scheming woman, and praised Rāma's towering sense of duty (II.34.30-38). Having embraced Rāma again fell down unconscious (II.34.60). महेन्द्र इव अजय्यः अचलः इव दुष्प्रकम्प्यः, महोदधि इव अक्षोभ्यः (II.35.7). वरदः (II.35.8). देवराजसमप्रभः (II.35.30). अनघः, राजीवलोचनः (II.35.31). महेश्वासः (II.35.35). Addressing Sumantra proposed to send an army, objects of diversion, forest guides, provisions etc. with Rāma, while Bharata ruled over Ayodhyā (II.36.1-9). When Kaikeyī objected to this proposal (II.36.10-12), he scolded her (II.36.13-14). When Kaikeyī proposed that Rāma should retire, empty-handed like Asamañja (II.36.15-16) Daśaratha exclaimed "Shame ! Shame !!" (II.36.16-17). Indicated his desire to follow Rāma into exile so that Kaikeyī might enjoy undisturbed with Bharata (II.36.31-33). Approved of Vasiṣṭha's suggestion (II.37.21-36) and severely scolded Kaikeyī for condemning Sītā to follow Rāma into exile, clad in barks (II.38.2-11). Seeing Rāma with his wife clad in barks, the King lay

in a state of torpor ; then having regained his consciousness, began to lament bitterly ; said that he was being punished by Kaikeyī in that way as the result of his past sins (II.39.1-7). Then repeating the name of Rāma once only, he again became unconscious (II.39.8). Then in a moment returning to his senses, directed Sumantra to drive Rāma in a richly decorated car outside human habitations (II.39.9-11). Instructed the treasurer to supply Sītā with costly raiments and ornaments sufficient to last for 14 years (II.39.14-15). देशकालज्ञः, सर्वतः शुचि (II.39.14). Saluted by Rāma, Lakṣmaṇa and Sītā, while Rāma requested for his formal permission (II.40.1-2). Left the palace on foot, surrounded by his womenfolk to see off Rāma (II.40.28). Finding the people sorrowing for the sake of Rāma, fainted (II.40.35). Commanded Sumantra to stop (II.40.46). Sat down with his wives fatigued and spent up, when told that one whose return home was to be expected, must not be followed far off (II.40.50-51). सर्वगुणोपपन्नः, प्रस्विन्नगात्रः प्रविषण्णरूपः, कृपणः (II.40.51). The loud wail of the women of the harem completely upset him (II.41.8). Kept staring as long as the

cloud of dust floated on the space and Rāma did not pass out of sight. इक्ष्वाकुवरः (II.42.1). When both had vanished out of sight, fell down unconscious (II.42.3). Nursed by Kausalyā and Kaikeyī (II.42.4). नयेन च धर्मेण विनयेन च सम्पन्नः (II.42.5). Asked Kaikeyī to leave him alone, as he was determined to disown her and hers (II.42.5-9). Helped by Kausalyā to rise from the dust (II.42.10). Followed Kausalyā lamenting and lost his colour on seeing the marks of the passing chariot (II.42.11-12). On reaching the palace, directed the guides to conduct him to Kausalyā's apartments (II.42.22-28). Disconsolate even on the bed, continued lamenting (II.42.29-34). वीर्यवान् (II.42.31). Remembered by Rāma in exile (II.46.5-6). His death foreseen by the ladies of Ayodhyā (II.48.26). Abused by the villagers (II.49.4-7). Remembered by Lakṣmaṇa (II.51.11-12; 17-25). महात्मा, सुव्रतः (II.51.24). शोकोपहतचेता, जगतीपति, कामभारावसन्नः (II.52.23). Rāma sent a message to him through Sumantra (II.52.27-29; 32). अदृष्ट- दुःखः, वृद्धः, आर्यः, जितेन्द्रियः (II.52.27).

His miserable condition pitied by Rāma (II.

53.6-10; 13). Swooned on hearing Rāma's farewell message from the lips of Sumantra (II.57.24-26). दीनः, आतुरः, पुत्रशोक परिहृतः (II.57.24). Helped by Sumitrā and Kausalyā to rise (II.57.28). On regaining consciousness, sent for Sumantra to hear the message of Rāma (II.58.1). On the arrival of Sumantra, in a plaintive note asked him to give a full report of the speeches and doings of Rāma (II.58.4-12). राममेवानुशोचन् शोकदुःखसमन्वितः, वृद्धः परमसन्तप्तः नवग्रहः इव द्विपः, विनिःश्वसन् ध्यायन् अस्वस्थः, इव कुञ्जरः (II.58.3). On hearing Sumantra's report (II.58.13-59) gave vent to his innermost feelings, wailed aloud then swooned (II.59.17-32). सानु-क्रोशः, वदान्यः, प्रियवादी (II.61.2). On listening to the words of reproach uttered by Kausalyā (II.61.1-26) fainted exclaiming "Ah Rāma !" and remembered the sin he had committed long, long ago (II.61.27). Being grieved at the reproaches of Kausalyā, thought that he was being consumed by two fires--viz. separation from Rāma and the remembrance of the old sin (II.62.1-5). परंतपः (II.62.2). Under circumstances of extreme grief, with folded arms prayed

to Kausalyā not to strike a dead man (II.62.6-9). Being consoled by the queen (II.62.10-18), fell asleep with the approach of the night (II.52.19-20). Awoke after a short interval and repenting for the dark deed committed in his youth before marriage, on the sixth night of Rāma's banishment recited to Kausalyā the old, old tale (II.63.1-5). Confessed how by mistake he had killed a young sage while the latter was filling his pot of water at the bank of the Sarayū one dark night (II.63.10-53). Then, in accordance with the instructions left by the dying boy, how he approached his blind, old parents and confessed his crime, how on account of the loss of the only support of their old age, they too, entered the fire, cursing him (II.64.2-60). After narrating this story, lamented bitterly for Rāma. gradually the light of his eyes failed, and his limbs dropped down motionless. He was dead (II.64.61-78). दीनः, आतुरः, भृशदुःखपीडितः उदारदर्शनः (II.64.78). His death mourned by Kausalyā (II.66.1-12); by the women of the harem (II.66.16-23); by the citizens of Ayodhyā (II.66.24-25). The princes being absent, his

corpse was preserved by being dipped into oil by the officers (II.66.14-15 ;27). अचिन्त्यदर्शनः (II.66.27). Seen by Bharata in a dream (II.69.7-21). His welfare enquired into by Bharata of the messenger (II.70.7). His frequent visits to Kaikeyī's apartments referred to by Bharata, who made anxious enquiries about him of her (II.72.12-13). She communicated to him the news of his death. महात्मा, तेजस्वी, यायजूकः (II.72.15). Bharata mourned his death (II.72.16-21 ; 26-35). नित्यं प्रियहिते रतः (II.72.28). कीर्तिमान् (II.72.30). अक्लिष्टकर्मा (II.72.31). धर्मवित् धर्मशीलः, महामागः, दृढव्रतः सत्यविक्रमः (II.72.34). At the desire of Bharata, Kaikeyī repeated his swan song (II.72.35-37). मतिमतां वरः (II.72.36). The circumstances that brought about his death narrated by Kaikeyī (II.72.47-54). महायशाः (II.72.51). Kaikeyī scolded by Bharata for having caused the death of Daśaratha (II.73.1-7). सत्यं सध, महायशाः (II.73.6). धर्मवत्सलः (II.73.7). धर्मात्मा (II.73.15). भृशधार्मिकः (II.74.3). His cremation (II.76.3-23). Called गुरुतः गुरु by the officers (II.79.2). Rāma enquired about his welfare of Bharata. सत्यसंगरः, राजसूयाश्वमेधानाम् आहर्ता, धर्मनिश्चितः

(II.100.8). Bharata breaks the news of his death to Rāma (II.102.5-6). धीमान्, यायजूकः, सतां मतः (II.102.5). Rāma mourned his death (II.103.8-13). Married Kaikeyī on condition of leaving the throne to her son (II.107.3). Attained heaven because he had fulfilled the word given to Kaikeyī (II.112.6).

The permission given to Viśvāmitra to take away Rāma to help him in the celebration of a sacrifice recalled by Mārīca (III.38.4-11). His part in bringing about the exile of Rāma etc. narrated by Sītā to Rāvaṇa (III.47.5-16). सत्यसंधः, नृपोत्तमः (III.47.8). धर्मसेतुः इव अचलः, सत्यसंधः (III.56.2). द्युतिमान्, धर्मवत्सलः, चातुर्वर्ण्यं स्वधर्मेण नित्यमेवाभिपालयन् (IV.4.6). न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन । स तु सर्वेषु भूतेषु पितामह इवापरः (IV.4.7). अग्निष्टोमादिभिर्यज्ञैः इष्टवान् आप्तदक्षिणैः (IV.4.8). राजसूयाश्वमेधैश्च वह्निर्येनाभितर्पितः, दक्षिणाश्च तथोत्सृष्टा गावः शतसहस्रशः, तपसा सत्यवाक्येन वसुधा येन पालिता (IV.5.4-5). विक्रान्तः, आर्यशीलः, संयुगेषु अनिवर्तिन् (V.16.17). रथकुञ्जरवाजिमान्, पुण्यशीलः, महाकीर्ति, इक्ष्वाकूणां महायशाः (V.31.2). अहिंसारति, अक्षुद्रः, घृणी, सत्यपराक्रम लक्ष्मीवान्, लक्ष्मीवर्धनः (V.31.3). पार्थिवव्यञ्जनैः युक्तः, पृथुश्रीः पार्थिववर्षभः, पृथिव्यां चतुर्न्तायां विश्रुतः, सुखदः, सुखी

(V.31.4). पितेव लोकस्य बन्धुः सुरेश्वरसमद्युति (V.51.4).

On the conclusion of the fire-ordeal of Sītā appeared in a car before Rāma and Lakṣmaṇa and was pointed out by Śiva (VI.119.7-8). महायशाः (VI.119.7). श्रीमान् (VI.119.8). स्वया लक्ष्मया दीप्यमानः, विरजः अम्बरधारी (VI.119.10). विमानस्थः (VI.119.11). On being saluted by his sons (VI.119.9) praised Rāma highly and asked him to return home and occupy the throne (VI.119.10-23). Pardoned Kaikeyī at the request of Rāma (VI.119.24-25), embraced Lakṣmaṇa and advised him to remain faithful to Rāma (VI.119.26-31), advised Sītā to remain faithful to Rāma (VI.119.32-37). On hearing the miserable life-story of Rāma from the lips of Durvāsā (VII.50.10-14) asked Sumantra not to disclose the matter (VII.50.15). One day went to the hermitage of Vasiṣṭha, where he found Durvāsā sitting beside him. Bowed down to the Ṛṣis respectfully, in return was formally received by them and was offered a seat near them (VII.51.3-5). In the course of conversation asked Durvāsā to narrate the future history of his family (VII.51.7-9). Returned to the capital

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after hearing Durvāsā's prediction (VII.51.24).
DAŚĀRṆA (दशार्ण) - A cluster of towns in the South (नगराणि) Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.9).

DĀKṢINĀTYA, THE (दक्षिणात्य) - All the Kings of--invited to attend the celebration of the Aśvamedha (I.13.28). Daśaratha offers the produce of the Dakṣiṇāpathāḥ etc. to appease the wrath of Kaikeyī (II.10.37-38).

DĀNAVAS, THE (दानव) - Followed the course of the Gaṅgā (I.43.31). Did not accept the Apsarā that was churned out of the ocean (I.45.35). Lived in the hermitage of Vasiṣṭha (I.51.24). Rāvaṇa was not to meet his death at their hands (III.32.18). अमृतशिखः (III.35.17). Lived on the Śīśira hills (IV.40.31). Showered flowers on Hanūmān while he was crossing the seas (V.1.81). Haunted the sea (V.1.202). After a year's war vanquished by Rāvaṇa (VI.7.10). Defeated by Kumbhakarna (VI.61.10). Waited on Brahman for remedial measures (VI.61.18). Assembled to witness the struggle between Rāma and Makarākṣa (VI.79.25). Went into raptures when Indrajit was killed (VI.90.87).

Sighed a sigh of relief (VI.90.88). Became greatly concerned when Rāvaṇa overpowered Rāma (VI.102.30). Came to witness the struggle between Rāma and Rāvaṇa (VI.102.43). Became restless when Rāma fought with Rāvaṇa (VI.107.46). Spent the whole night in witnessing the combat (VI.107.65). Returned home engaged in pleasant conversation (VI.112.1-4). Saw Sītā entering the fire (VI.116.33). Visited the Vindhya along with their mates (VII.31.16). Wondered on seeing Hanūmān flying at the sun (VII.35.25). महाकायाः Gave expression to their feelings on the disappearance of Sītā (VII.97.24-25). Expressed their joy on the return of Viṣṇu (VII.110.14).

DITI (दिति) - The mother of the Daityas (I.45.15). Her sons did not accept the Vārūnī, churned out of the ocean (I.45.37). Her sons fought with those of Aditi for the possession of the Amṛta (I.45.40). In the course of the struggle, her sons were destroyed (I.45.44). Grieved at this, approached her husband Kaśyapa and prayed for a son who could kill Indra (I.46.1-3). Promised such a child if she could keep clean for a

thousand years (I.46.4-6). Practised severe austerities at Kuśaplava (I.46.8). During that period Indra waited on her, supplied her wants and tended her (I.46.9-11). When only ten years were left she told Indra that after ten years she would give birth to a child who would conquer the three worlds, still she would prevail on him to share the kingdom with him (Indra) (I.46.12-15). One day at noon she fell asleep in a wrong position (I.46.16). Taking advantage of this, Indra entered her womb and cut the foetus into seven pieces with his thunder-bolt. Meanwhile she awoke and cried out "Dont you kill !" At this Indra came out and begged her pardon (I.46.17-23). Begged of Indra that the seven parts into which the foetus had been divided, might take birth as the lords of the seven Marut-regions and he called the Mārutas (I.47.1-7). Her prayer granted (I.47.8-9). Wife of Kaśyapa and daughter of Dakṣa (III.14.10-11). Mother of the Daityas (III.14.15; VII.11.16).

DILĪPA (दिलीप) - Son of Aṅsumān. महान् (I.42.2; 70.38). Before retiring from the world his father

made him the king (I.42.3). महतेजाः On learning the manner in which his grandfathers died was stricken with grief, but could not arrive at any conclusion (I.42.5). Still constantly thought of the ways and means of bringing about their salvation by bringing down the Gaṅgā to the earth (I.42.6). Had a son, Bhagīratha by name. धर्मेण विदितात्मा (I.42.7). Celebrated numerous sacrifices and reigned for 30,000 years (I.42.8). Died of a disease without having done any thing towards obtaining salvation for his grandfathers (I.42.9). नरर्षभः went to Indra's world as the result of his Karman (I.42.10). अतितेजाः Failed to bring the Gaṅgā on the earth (I.42.11). The blind old Ṛṣi prayed that his only son who had been killed by Daśaratha, might attain the heaven where Dilīpa dwelt (II.64.42).

DIRGHĀYU (दीर्घायु) - A sacrificial priests to Daśaratha (I.7.5).

DUNDUBHI (i) (दुन्दुभी) - An Asura killed by Vālin. Sugrīva shewed Rāma his corpse which the latter kicked off with the big toe (IV.1.64-65). Father's of Māyāvin (IV.9.4). Being excessively proud of his strength challenged the

lords of the Samudras and the Himālayas to fight with him. Then at the suggestion of the latter approached Vālin in the form of a buffalo when he was killed and his carcass flung away near the hermitage of Ṛṣi Mataṅga (IV.11.7-47). कैलासशिखरप्रभः, वीर्यवान् Endowed with the strength of a thousand elephants (IV.11.7). वीर्योत्सेक दुष्टात्मा, वरदानेन मोहितः महाकायः (IV.11.8). His duel with Vālin recalled by Sugrīva (IV.46.3-8).

DUNDUBHI (ii) (दुन्दुभि) - Son of Maya and Hemā, and brother of Māyāvin and Mandodarī (VII.12.13).

DURJAYA (दुर्जय) - A general of Khara who went to fight with Rāma (III.23.32). महाबलः, बलाध्यक्षः Attacked Rāma with his bow at the command of Khara (III.26.27-28).

DURDHARA (i) (दुर्धर) - A Rākṣasa chief. Hanūmān found him waiting near Rāvaṇa's throne. मन्त्रतरुजः (V.49.11).

DURDHARA (ii) (दुर्धर) - A Vānara chief. Son of Vasu. Pointed out to Rāvaṇa by Śārdūla (VI.30.33).

DURDHARṢA (दुर्धर्ष) - A general of Rāvaṇa who attacked Hanuman at the desire of his master

(V.46.1-17). वीरः, नयविशारदः (V.46.3). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI.9.2). At the desire of Rāvaṇa took his seat on a car (VI.95.39).

DURMUKHA (i) (दुर्मुख) - A Vānara chief who in response to Sugrīva's call joined him with 2 crores of Vānaras. बली (IV.39.33-34). Beat to death the Rākṣasa chief Samunnata (VI.58.21).

DURMUKHA (ii) (दुर्मुख) - A Rākṣasa chief who vowed to kill all Vānaras to avenge Hanūmān's mischief-making (VI.8.6-8). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI.9.3). Son of Mālyavān and Sundarī (VII.5.34-35). Accompanied Sumālin to the battle-field to fight against the Devas (VII.27.30).

DURMUKHĪ (दुर्मुखी) - A Rākṣasi guard of Sītā who persuaded her to accept Rāvaṇa's suit (V.23.16-19).

DURVĀSĀ (दुर्वसा) - At the request of Daśaratha fore-told the miserable life-story of Rāma (VII.50.10-14). Son of Atri महामुनिः Spent a year at the hermitage of Vasiṣṭha (VII.51.2). Saluted by Daśaratha, received him in due form and

offered him a seat (VII.51.5). In response to Daśaratha's prayer (VII.51.7-9) began to narrate the preceding events and ended by foretelling the life of Rāma (VII.51.10-23). सुमहातेजाः (VII.51.23). Consulted by Budha with regard to Ila (VII.90.5). महातपाः witnessed the oath-taking ceremony of Sītā at Rāma's court (VII.96.2). भगवान् ऋषिसत्तमः (VII.105.1-2). Wanted to see Rāma while he was closeted with Kāla (VII.105.1-2). Being intercepted by Lakṣmaṇa (VII.105.3-4) angrily threatened to pronounce a curse on the whole family if he did not announce him to Rāma at once (VII.105.5-7). महात्मा ज्वलन्निव तेजसा (VII.105.11). In reply to Rāma's greetings (VII.105.10-11) expressed his intention to take his food that day at his place, as he would break his fast after a thousand years (VII.105.12-13) Departed after taking his food (VII.105.15).

DUṢYANTA (दुष्यन्त) - A powerful King who admitted the supremacy of Rāvaṇa (VII. 19.5).

DUṢAṆA (दूषण) - A Rākṣasa of Janasthāna killed by Rāma (I.1.47). Brother of Sūrpaṇakhā प्रख्यातवीर्यः (III.17.22). The general of Khara's

army (III.22.7). Asked by Khara to assemble his army and to take out his car (III. 22.8-11). Informed Khara when the car was ready (III.22.12). Ordered the army to march on (III.22.16). When Rāma successfully resisted the first offensive of the Rākṣasas under Khara re-assembled the flying men and led the attack (III.25.30-32). महाबाहुः (III.26.1). Directed the third offensive at the head of 5000 veterans (III.26.1-2). Baffled Rāma's arrows. सेनपति, शत्रुदूषणः (III.26.6-7). His great bow lopped off, his horses and charioteer killed (III.26.7-9). Being deprived of his car made a rush at Rāma with an iron club (परिघः) (III.26.9-12). क्रूरकर्म निशाचरः (III.26.12). His arms lopped off by Rāma when he fell dead. महाकायः (III.26.13-15). Appointed by Rāvaṇa to act as general to Khara (VII.24.39). Accompanied Sumālin to fight against the Devas (VII. 27.30).

DR̥DHANETRA (दृढनेत्र) - A son of Viśvāmitra, born while he was practising austerities. सत्यधर्म परायणः (I.57.3-4). Employed by Viśvāmitra to make arrangements for holding a sacrifice in favour of King Tṛṣaṅku (I.59.6). Cursed by the

father for refusing to offer himself as a victim in place of Śunaḥśepa (I.62.8-18).

DEVAS, THE (देव) - Invoked during the Aśvamedha Sacrifice of Daśaratha (I.14.8). Offered oblations (I.14.9). Assembled at the Putreṣṭi Sacrifice of Daśaratha (I.15.4). Complained to Brahman against Rāvaṇa (I.15.6-11). Rāvaṇa granted a boon by Brahman that he was not to meet his death at the hands of the Devas (I.15.13). Requested Viṣṇu to kill Rāvaṇa by taking birth as the son of Daśaratha (I.15.19-26). Their request having been granted (I.15.26-32) they praised him (I.15.32). At the desire of Viṣṇu (I.16.1-2) related the previous history of Rāvaṇa and requested him to kill by assuming the form of a human being (I.16.3-7). Asked by Brahman to produce sons, powerful and gifted like themselves, on Apsarās and Kinnarīs etc. of the shape of the Vānaras (I.17.2-6). Produced sons in accordance with the instructions given (I.17.8). On the conclusion of Daśaratha's Aśvamedha Sacrifice returned to their abodes (I.18.1). Beat the drums and showered flowers on the birth of Rāma etc. (I.18.17). Pleased at

the destruction of Tāṭakā at the hands of Rāma, congratulated Viśvāmitra and requested him to pass on the weapons of Kṛṣāśva to Rāma as a mark of favour (I.26.26-32). Vanquished by Bali (I.29.5). Approached Viṣṇu with a request to relieve them by assuming the form of Vāmana (a dwarf) (I.29.6-9). Failed to bend Janaka's bow (I.31.9). For the good of the three world begged for the Gaṅgā of the Himavān (I.35.16). Their request having been granted (I.35.17) withdrew accompanied by the Gaṅgā (I.35.18). Approached Mahādeva who was then sporting with Umā and requested him to absorb the energy in his own person for the good of the three worlds (I.36.7-11). In reply to Mahādeva's query as to who was to hold His displaced energy, they named the earth (धरा) (I.36.14-15). Asked Agni to enter into the dislodged semen of Mahādeva accompanied by the Sun and the Wind (I.36.17). Worshipped Śiva and Umā (I.36.19). Cursed by Umā that they would have no children (I.36.21-22). Approached Brahman in quest of a commander-in-chief headed by Indra and Agni (I. 37.1-4). Brahman

having given them assurance (I.37.5-8) retired (I.37.9). Went to the Kailāsa Hills and deputed Agni to hatch a son by depositing Śiva's semen in the Gaṅgā (I.37.10-11). Named the new-born babe Kārtikeya and foretold his future greatness (I.37.25). But because he was born of the displaced semen, the Devas also called him Skanda (I.37.27). Elected him the commander-in-chief (I.37.30). Approached Brahman to complain of the conduct of Sagara's sons (I.39.23-26). Brahman having given them the assurance about the destruction of Sagara's sons (I.40.2-4) the 33 gods withdrew joyfully (I.40.5). Accompanied Brahman to grant boons to Bhagīratha (I.42.15). Withdrew after doing so (I.42.25). Watched the descent of the Gaṅgā (I.43.20). Followed the course of the Gaṅgā (I.43.31). Persuaded Jahnu to release her (I.43.36). Sons of Aditi. महाभ्राताः, वीर्यवन्तः, सुधार्मिकाः (I.45.15). महात्मानः Thought of finding out a sovereign remedy against decay and death. So resolved on getting the nectar (रसम्) by churning the Kṣīroda Sea. विपश्चितः (I.45.16-17). A thousand years of churning produced the poison

potent enough to burn them down (I.45.19-20). Took refuge with Mahādeva crying "Save us" ! (I.45.21). Went on churning even when the Mandāra ran into the Pātāla regions (I.45.27). Appeased Viṣṇu who resuming the shape of a tortoise placed the hill on the back (I.45.28-30). Did not accept the Apsarās (I.45.35). Accepted the daughter of Varuṇa, hence called सुरा (I.45.38). Fought with the son of Diti for the sake of the nectar (I.45.40). Destroyed them (I.45.44). Requested by Indra to restore his testicles (I.49.4). Approached the Pitṛs and suggested that they should substitute a ram's testicles for the lost ones of Indra (I.49.5-6). Honoured Ahalyā on the expiation of her sin (I.49.20). Lived in the hermitage of Vasiṣṭha (I.51.23). Became panic-stricken when Viśvāmitra got ready to discharge the Brāhma weapon at Vasiṣṭha (I.56.14-15). Did not attend the call of Viśvāmitra to accept their shares of the sacrifice performed on behalf of Triśaṅku (I.60.11). Ejected Triśaṅku from heaven (I.60.17-18). Approached Viśvāmitra and effected a compromise with regard to Triśaṅku

(I.60.24-33). Requested Brahman to confer on Viśvāmitra the title of Maharṣi (I.63.16-17). Severe penances of Viśvāmitra frightened them (I.63.25). On seeing that the pillar of smoke that issued from the head of Viśvāmitra, would engulf the universe, prayed to Brahman to grant his desire even at the cost of the kingdom of heaven (I.65.8-18). Threatened by Mahādeva with destruction for having neglected to offer him a share in Dakṣa's sacrifice, pleased him with prayers and received from him the great bow in return, which they deposited with Devarāta (I.66.9-13). Pleased with the austerities of the Janaka, supplied him with an army where with to drive away the rejected suitors who had invested Mithilā (I.66.23-24). Curious to know who was the more powerful--Śiva or Viṣṇu (I.75.14-15). Came to regard Viṣṇu to be the more powerful on the conclusion of the fight (I. 75.20). Assembled to witness the duel between Rāma and Rāma of the Axe (Paraśu-Rāma) (I.76.6).

Called on by Kaikeyī to witness the oath taken by Daśaratha (II.11.13-16). Their protec-

tion invoked by Kausalyā during Rāma's exile (II.25.16). Their help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II.91.16). Sang in the hermitage of Bharadvāja (II.91.26).

Agitated at the extreme forms of austerities practised by the sage Māṇḍakarni, sent five Apsarās to create mischief (III.11.13-15). Prayed to Agastya to eat up the Brāhmaṇa-kill-ing Asura Vātapi (III.11.61). Infested the hermitage of Agastya (III.11.89-91). Prayed for the success of Rāma in the fight against Khara (III.23.27-29). Came to witness the fight in which one man fought against 14,000 Rākṣasas (III.24.19-23). Waited out of curiosity in their cars (III.24.24). Praised Rāma for having un-seated Khara from his car (III.28.33). Praised Rāma profusely and indicated their joy at the fall of Khara (III.30.29-33). Could not defeat Rāvaṇa in battle (III.32.6). Rāvaṇa was not to die at their hands (III.32.18-19). अमृताशिनः (III. 35.7).

Lived on the Śiśira hills (IV.40.31). Haunted the Sudarśana Lake for the sake of deriving

pleasure (IV.40.46). Retired to the Merus to offer the evening prayers (IV.42.41). Infested the Somāśrama (IV.43.14). Appeased the wrath of Vāyu when he held up the air in anger, for Indra had struck Hanūmān with the thunderbolt (IV.66.26).

Showered flowers on Hanūmān while he was crossing the sea (V.1.81), eang in his praise (V.1.83). Were afraid of the flying hills, lest they should crush them (V.1.116). Praised Hanūmān while he declined the offer of the Maināka hills (V.1.129). Were pleased with the Maināka for his proffered hospitality (V.1.130). To test the courage and skill of Hanūmān approached Surasā and requested her to create obstructions (V.1.137-140). Were agreeably surprised to find Akṣa killed by Hanūmān (V.47.37). Praised Hanūmān and were pleased with his achievements in Laṅkā (V.54.45-46). Were surprised to find Laṅkā destroyed by Hanūmān (V.54.50).

Hastened to see the bridge when ready (VI.22.71). Paid compliments to Rāma when he crossed the sea with the army (VI.22.84-85).

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Praised Aṅgada when he beat Indrajit (VI.44.29). Congratulated Hanūmān on the death of Akampana (VI.56.39). Went into raptures when Hanūmān slapped Rāvaṇa (VI.59.62). Went into raptures when Hanūmān struck down Rāvaṇa (VI.59.116). Defeated by Kumbhakarṇa (VI.61.10). Waited on Brahman for remedial measures (VI.61.18). Went into raptures when Rāma killed Kumbhakarṇa (VI.67.171-172). Came to witness the struggle between Atikāya and Lakṣmaṇa (VI.71.65). Assembled to witness the struggle between Rāma and Makarākṣa (VI.79.25). Became nervous when Makarākṣa hurled his pike (शूल) at Rāma (VI.79.33). Went into raptures when Rāma killed him (VI.79.41). Protected Lakṣmaṇa while he fought with Indrajit (VI.90.63). Beat drums when Indrajit was killed (VI.90.85). Went into raptures and sighed a sigh of relief (VI.90.87-88). Praised the valour of Rāma (VI.93.35;38). Being oppressed by the Rākṣasas prayed to Brahman for deliverance (VI.94.31). Then they approached Mahādeva (VI.94.34). Looked admiringly at Sugrīva on the

death of Mahodara (V.97.38). Viewed the battle to the unequal when Rāvaṇa comfortably seated on a chariot fought with Rāma on foot (VI.102.5). Became greatly concerned when Rāvaṇa overpowered Rāma (VI.102.30). Came to witness the final struggle between Rāma and Rāvaṇa (VI.102.43;106.19). Encouraged Rāma (VI.102.46). Prayed for the safety of the cows and the Brāhmaṇas when Rāma fought with Rāvaṇa (VI.107.48-49). Spent the whole night in witnessing the combat (VI.107.65). Went into raptures on the death of Rāvaṇa (VI.108.30). Returned home conversing on topical matters (VI.112.1-4). Saw Sītā entering the fire (VI.116.31 ; 33). Advising Rāma to return home after dismissing the Vānaras, retired (VI.120.18-22). Greeted Rāma in suitable terms during his coronation ceremony (VI.128.30). Went into raptures on that occasion (VI.128.71).

Accompanied Brahman when He went to grant boons to Kuvera (VII.3.13). Oppressed by Mālyavān brothers, sought relief from Mahādeva (VII.6.1-8). At the suggestion of Mahādeva (VII.6.9-11), approached Viṣṇu and

requested him to destroy his enemies (VII.6.12-18). Praised Viṣṇu when he went out to fight against Mālyavān etc. (VII.6.68). Raised objections when Brahman proceeded to grant boons to Kumbhakarṇa (VII.10.36-40). Frequented the banks of the Mandākinī (VII.11.42). Witnessed the struggle between the Yakṣas and the Rākṣasas (VII.15.6). Came to witness the struggle between Yama and Rāvaṇa (VII.22.17). Fought with the Dānavas and the Rākṣasas under Rāvaṇa (VII.27.26). Proceeded to Laṅkā on the imprisonment of Indra, headed by Brahman (VII.30.1). Visited the Vindhya along with their wives (VII.31.16). Greeted Arjuna on the defeat of Rāvaṇa (VII.32.65). Wondered at finding Hanūmān flying at the sun (VII.35.25). Approached Brahman when Vāyu refused to blow (VII. 35.53-57). Accompanied Brahman to propitiate Vāyu (VII.35.64). Pitied Vāyu on finding him engaged in nursing his wounded child (VII.35.65). On the completion of Nimi's sacrifice offered to grant him boons (VII.57.13). Granting the boon preferred by Nimi (VII.57.14) said that thenceforth he would



dwell in the winks of every being (VII.57.15-17). Greatly disconcerted at the discomfiture of Śatrughna (VII.69.13). When Śatrughna drew out the arrow to kill Lavaṇa (VII.69.16-19) greatly perturbed, approached Brahman (VII.69.20-21). Their fear having been set at rest by Brahman (VII.69.23-29) returned to witness the struggle (VII.69.29-30). On the destruction of Lavaṇa (VII.69.36) breathed freely (VII.69.39). Approached Śatrughna ready to grant boons (VII.70.1-3). Disappeared after granting him favours (VII.70.6-7). Congratulating Rāma on the death of Śambūka, offered him boons (VII.76.5-8). In reply to Rāma's prayer (VII.76.9-12) assured him that the Brāhmaṇa lad had already got back his life, then asked him to accompany them to Agastya's hermitage (VII.76.13-18). On being honoured by Agastya (VII.76.21) retreated to heaven (VII.76.22). Expressing their gratitude to Viṣṇu for having suggested the ways and means of killing Vṛtra (VII.85.3-7) accompanied Indra to the spot where Vṛtra was practising austerities (VII.85.8-10). Were overcome with fright on seeing Vṛtra

(VII.85.12). On the flight of Indra (VII. 85.15-16) approached Viṣṇu and requested him to suggest an expiatory rite that would purify Indra (VII.85.17-19). Went to Indra's hiding-place and persuaded him to celebrate a Horse Sacrifice (VII.86.6-8). In reply to Brahma-hatyā's query (VII.86.10) asked her to divide herself into four parts (VII. 86.11). Consented to the proposal of Brahma-hatyā and congratulated Indra on his purification (VII.86.17-18). परमोदराः Honoured Rājā Ila for fear of incurring his displeasure (VII.87.5-6). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII.97.8). Praised Sītā when she disappeared in the bosom of the Earth (VII.97.20-21). Showered flowers on Lakṣmaṇa (VII.106.16). Welcomed Lakṣmaṇa, a fourth part of Viṣṇu, back to heaven (VII.106.18). Having learnt the intention of Rāma to retire from the world, the younger ones came to his court (VII.108.19). Accompanied Brahman to receive Rāma (VII.110.3). Showered flowers (VII.110.6). Paid their respects to Viṣṇu (VII.110.13)

DEVAMĪḌA (देवमीड) - Son of Kīrtiratha and father of Vibudha (1.71.10).

DEVAYĀNĪ (देवयानी) - रूपेणाप्रतिमा मुवि (VII.58.7). सुमध्यमा Daughter of Uśanā ; the less favoured wife of Yayāti. Mother of Yadu (VII.58.9-10). Moved at the grief of her child remembered her father (VII.58.15). On repeated enquiries made by her father (VII.58.16-18) complained of the slights offered her by Yayāti (VII.58.18-21).

DEVARĀTA (i) (देवरात) - Eldest son of Nimi and ancestor of Janaka, with whom was deposited the great bow by the gods (I.66.8,13). राजर्षिः (I.75.21).

DEVARĀTA (ii) (देवरात) - धर्मात्मा, महाबलः राजर्षिः son of Suketu and father of Bṛhadratha (I.71.6).

DEVAVATĪ (देववती) - Daughter of Grāmaṇī the Gandharva ; द्वितीया श्रीरिव, त्रिषु लोकेषु विख्याता, रूपयौवनशालिनी। Married to Sukeśa by her father and was happy. In time she gave birth to three Rākṣasa children, Mālyavān, Sumālī and Mālī (VII.5.2-6).

DEVAVARṆINĪ (देववर्णिनी) - Daughter of Bharadvāja, married to Viśravā Ṛṣi; gave birth to Kuvera (VII.3.3-4).

DEVASAKHĀS, THE (देवसखा) - A range of hills in the north; the home of the birds: rich in birds and trees. Sugrīva asked Śatabala to ransack its caves and fissures in search of Sītā (IV.43.17-18).

DEVĀNTAKA (देवान्तक) - A nephew of Kumbhakarna who mourned the loss of his uncle (VI.68.7). On hearing the words of Triśirā (VI.69.1-7) offered to go to the battle-field (VI.69.9). शक्रतुल्यपराक्रमः वीरः, अन्तरिक्षगतः, मायाविशारदः, त्रिदशदर्पघ्नः, समरदुर्मदः, सुबलसम्पन्नः, विस्तीर्णकीर्तिः, never suffered a defeat, अस्त्रवित् युद्धविशारदः, प्रवरविज्ञानः, लब्धवरः, शत्रुबलार्दनः, भास्करतुल्यदर्शनः (VI.69.10-14). Son of Rāvaṇa ; went to the battle-field taking leave of Rāvaṇa (VI.69.17-19) holding a bar in his hand (VI.69.31). On the death of Narāntaka made a rush at Aṅgada holding a bar (VI.70.1-3). In the course of the fight lost his elephant and when beaten with the tusk by Aṅgada inflicted a wound with the bar on his breast (VI.70.6-19). Fought with Hanūmān and was killed (VI.70.22-25). Accompanied Sumālī to the battlefield to fight against the Devas (VII.27.31).

DAITYAS, THE (दैत्य) - Followed the course of the Gaṅgā (I.43.31). Sons of Diti, महाबलः Resolved to extract the nectar by churning the Kṣīroda Sea (I.45.15-17). The हलाहल poison of Vāsukī was potent enough to burn them. असुराः (I.45. 20). Did not accept the Apsarā, nor the Vāruṇī. Hence called Asuras (I.45.35-38). Fought with the Devas for the nectar, allying themselves with the Rākṣasas (I.45.40-41). Destroyed by the Devas (I.45.44). Their protection invoked by Kausalyā during Rāma's exile (II.25.16). Their destruction at the hands of Indra on the occasion of the churning of the Sea referred to (II.25.34). Sons of Diti and Kaśyapa: once the lords of the earth (III.14.15-16). Assembled to witness the struggle between Atikāya and Lakṣmaṇa (VI.71.65). Came to witness the final struggle between Rāma and Rāvaṇa (VI.102.43). Being worsted in the struggle with the Devas, took refuge with Bhṛgu's wife, where they resided free from anxiety (VII.51.11). महाधनः Honoured Rājā Ilā for fear of incurring his displeasure (VII.87.5-6). Expressed their joy on the return of Viṣṇu

(VII.110.14).

DRAVIDAS, THE (द्रविड) - The produce of the Drāviḍas offered by Daśaratha to appease the wrath of Kaikeyī (II.10.37-38).

DRUMAKULYA (द्रुमकुल्य) - A country to the north, bordering on the sea, peopled by the Ābhiras and other wild tribes. Changed into a vast desert region by Rāma but soon transformed into a land "flowing with milk and honey" (VI.22.29-39).

DRONA, THE (द्रोण) - Hills in the Kṣīroda sea on which grew up divine medicines (VI.50.31).

DVIJHVA (द्विजिह्व) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.25).

DVIVIDA (द्विविद) - One of the Vānara sons of the Aśvins, रूपसम्पत्तः (I.17.14). Partook in the coronation ceremony of Sugrīva (IV.26.35). Lakṣmaṇa passed by his richly furnished house in Kiṣkindhā (IV.33.9). Brother to Mainda. महाबलः Son of the Aśvins. Supplied Sugrīva with many crores of Vānaras (IV.39.23). Sugrīva wanted to send him to the south in search of Sītā (IV.41.4). Having ransacked the Vindhyas, entered the Rkṣa cave in search of water

(IV.50.1-8). In reply to Aṅgada's appeal (IV.64.14-22) said that he could jump 70 yojanas (IV.65.8). Obtained the boon of immortality by favour of Brahman and drank nectar by vanquishing the gods (V.60.1-4). Guarded the Vānara army stationed on the sea-shore (VI.5.2). Matchless fighter ; drank nectar with the consent of Brahman (VI.28.6-7). Fought at the eastern gate under Nīla (VI.41.38-39). Fought a duel with Aśani-Prabha (VI.43.12). Killed him (VI.43.32-34). At Rāma desire (VI.45.1-3) went up to discover the position taken up by Indrajit, but failed (VI.45.4-5). Repaired to the place where the Princes were lying senseless (VI.46.3). Wounded by Indrajit (VI.46.18). Crushed to death Narāntaka (VI.58.20). Flung a hill-top at Kumbhakarna which missing him, crushed to death many Rākṣasa warriors and animals (VI.67.9-12). Attacked Atikāya but being defeated had to retire (VI.71.39-52). Wounded by Indrajit (VI.73.45). Finding Aṅgada pressed hard by the Rākṣasas, ran to his assistance (VI.76.16). Fought with Yūpākṣa and Soṇitākṣa, and killed the latter

(VI.76.29-33). Fought with Kumbha but was badly wounded (VI.76.40-41). Returned to Kiṣkindhā after being duly honoured by Rāma (VI.28.87-88). Created by the gods to help Rāma (VII.36.47). Greeted and honoured by Rāma (VII.39.20). Asked by Rāma to stay on in the world (VII.108.33).

DAMṢṬRA (दंष्ट्र) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.24). Hanūmān set fire to his house (V.54.12).

DHANVANTARI (धन्वन्तरि) - आयुर्वेदमयः पुमान्, सुधर्मत्मा, Furnished with a staff and a water-pot, churned out from the sea (I.45.31-32).

DHARMA (धर्म) - His temple at Agastya's hermitage visited by Rāma (III.12.21).

DH ध

DHARMAPĀLA (धर्मपाल) - A counsellor of Daśaratha (I.7.3).

DHARMABHŪRTA (धर्मभूत) - मुनि (III.11.8). In reply to Rāma's enquiries (III.11.8) described the history of the Pañcāpsara Lake of the Daṇḍakas (III.11.8-19).

DHARMAVARDHANA (धर्मवर्धन) - A village

where Bharata arrived after crossing the river Kuṭi-Koṣṭhikā, on his way back from Kekaya (II.71.10).

DHARMĀRANYA (धर्मारण्य) - A town founded by Prince Asūrta-rajās, a son of king Kuśa (I.32.7).

DHĀNYAMĀLINĪ (धान्यमालिनी) - When Sītā had unceremoniously discarded Rāvaṇa's advances, she offered herself to satisfy his lust. Rāvaṇa rejected her suit (V.22.39-43). Mother of Atikāya (VI.71.30).

DHUNDHUMĀRA (धुन्धुमार) - महायशः Son of king Triśaṅku and father of Yuvanāśva (I.70.24-25). The blind old Ṛṣi prayed that his only son who had been killed by Daśaratha might repair to the regions inhabited by Dhundhumāra (II.64.42).

DHUMRA (धूम्र) - The lord of the bears. In response to Sugrīva's call came with 2000 crores of bears (IV.39.20). भीमाक्षः भीमवदनः (VI.27.8). Dwelt on the Rākṣavān hills near the Narmadā, with his contingent (VI.27.9). Stood ready beside Rāma with his fierce bear-army. शत्रुनि-वर्हणः (VI.42.29). Greeted and honoured by Rāma (VII.39.21).

DHUMRA-GIRI, THE (धूम्रगिरि) - Hills lying near the Meru. Sugrīva asked Hanūmān to send for the Vānaras living there (IV.37.6).

DHUMRĀKṢA (धूम्राक्ष) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.23). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI.9.3). Appointed by Rāvaṇa to lead a fresh army to the battle-field (VI.51.18-19). Borrowing an army from the officer-in-charge, went out to give battle along with a large number of armed Rākṣasas and took the way to the western gate where was posted Hanūmān. Was perturbed on being assailed by various inauspicious signs, still he went on and stood face to face before the enemy (VI.51.20-36). भीमविक्रमः (VI.52.1). In the battle field to instal courage into the hearts of his followres mercilessly slaughtered the Vānaras (VI.52.18). Put to flight the Vānaras with the help of his bow and arrows (VI.52.25). Left the chariot before it was broken to pieces by Hanūmān and flung a thorny club at his opponent, but ultimately was crushed to death by a hill top (VI.52.28-37). Son of Sumālī and Ketumatī

(VII.5.38-39). Accompanied Rāvaṇa in his expedition against Kuvera (VII.14.2). Badly wounded by Maṇibhadra in the course of a duel (VII.15.10-12). Took a bath in the Narmadā and gathered flowers for Rāvaṇa (VII.31.35-37).

DHUMRĀŚVA (धूम्राश्व) - Of the reigning house of Viśālā. Son of Sucandra and father of Sṛṅjaya (I.47.14).

DHṚTARĀṢṬRĪ (धृतराष्ट्री) - A daughter of Tāmra and Kaśyapa (III.14.17-18). Mother of the geese and the swans (III.14.19-20).

DHṚTI (धृति) - A minister of Bharata, who was asked to accompany his master while he started to pay a visit to Rāma on the Citrakūṭa hills (II.93.25).

DHṚṢṬAKETU (धृष्टकेतु) - सुधार्मिकः Son of Sudhṛti and father of Haryaśva (I.71.8).

DHṚṢṬI (धृष्टि) - A courtier of Daśaratha (I.7.3) went out, to receive Rāma on his return home (VI.127.11).

DHAUMYA (धौम्य) - A great Ṛṣi of the west who came to greet Rāma on his return home (VII.1.4).

DHRUVA-SANDHI (ध्रुवसन्धि) - One of the sons of Susandhi and father of Bharata (I.70.26).

DHVAJAGRĪVA (ध्वजग्रीव) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.25). Hanūmān set fire to his house (V.54.13).

N न

NATĀ (नटा) - Daughter of Śukī and mother of Vinatā (III.14.20).

NANDANA (i) (नन्दन) - A messenger sent by Vasiṣṭha on the death of Daśartha to bring back Bharata from Kekaya (II.68.5). Reached Rājagṛha (II.70.1). Well-received by the Rājā and the prince, approached Bharata and delivered Vasiṣṭha's message and handed over the presents to him (II.70.2-5). Replied to Bharata's enquiries and requested him to start without delay (II.70.11-12).

NANDANA, THE (ii) (नन्दन) - The celestial gardens, 20,000 Apsarās appeared in response to Bharadvāja's request from the Nandanas (II.91.45). Destroyed by Rāvaṇa (III.32.15; VII.13.9). Abounding with trees that yield fruits and sweet juice throughout the year (III.73.7).

Kuvera being wounded in the duel with Rāvaṇa, was taken there for treatment (VII.15.34).

NANDIN (नन्दिन्) - भगवान् ; Rāvaṇa having laughed at him for having a face that resembled that of a Vānara, cursed him that he would meet his death at the hands of the Vānaras (V.50.2-3). Rāvaṇa remembered his curses (VI.60.11). करालः, कृष्णपिङ्गलः वामनः, विकटः, मुण्डी, ह्रस्वभुजः, बली भवस्यानुचरः (VII.16.8-9). Approaching Rāvaṇa advised him to return forthwith, as traffic across the hills had been closed by Śiva for all beings (VII.16.9-11). Rāvaṇa having derided him (VII.16.11-14) pronounced his curse (VII.16.15-21). शंकरस्य अपरो तनुः (VII.16.15).

NANDIGRĀMA (नन्दिग्राम) - A town where Bharata set up his abode during the exile of Rāma (I.1.39). On his return from exile, Rāma went there to cast off his matted hair (I.1.88-89). Bharata's residence there foreseen by Vālmīki (I.3.17). Bharata with his court moved there. Situated to the east of Ayodhyā (II.115.10). Hanūmān went there to inform Bharata of Rāma's return home (VI.125.28).

NANDI-VARDHANA- (नन्दिवर्धन) - धर्मात्मा. Son of

Udāvasu and father of Suketu (I.71.5).

NAMUCI (i) (नमुचि) - A daitya killed by Indra (III.28.5) with फेन (a cuttle fish-bone) (III.30.28). His duel with Indra referred to (IV.11.22 ; VI.56.17). Killed by Viṣṇu because he was an enemy of the gods (VII.6.34).

NAMUCI (ii) (नमुचि) - भगवान् A great sage of the south who came to greet Rāma on his return home (VII.1.3).

NARAKA (i) (नरक) - Son of Kaśyapa and Kālakā (III.14.17).

NARAKA (ii) (नरक) - A दुष्टात्मा Dānava who dwelt in the town of Prāgjyotiṣa on the Varāha hills (IV.42.31).

NARAVYĀGHRAS, THE (नरव्याघ्र) - These were a class of Kirātas. तीक्ष्णचूडा हेमाभाः, प्रियदर्शनाः, आममोनाशनाः, द्वीपवासिनः, अन्तर्जलचराः, घोराः। Sugrīva asked Vinata to go to them in search of Sītā (IV.40.27-29).

NARĀNTAKA (नरान्तक) - A Rākṣasa chief whose house was burnt down by Hanūmān (V. 54.15). An officer of Prahasta, who followed his Lord to the battle-field (VI.57.30). Slaughtered the Vānara army mercilessly (VI.58.19). Struck

down by Dvidida (VI.58.20). उदग्रः नगशृङ्गयोधी, Accompanied Rāvaṇa to the battle-field driving in a car, holding a bow and arrows in his hand (VI.59.22). Mourned the loss of Kumbhakarna (VI.69.7). Offered to go to the battle-field on hearing the words of Triśirā (VI.69.9). शक्रतुल्य पराक्रमः, वीरः अन्तरिक्षगतः, माया विशारदः, त्रिदशपद्मः समर-दुर्मदः, सुबलसम्पन्नः, विस्तीर्णकीर्तिः, never suffered a defeat, अस्त्रवित्, युद्धविशारदः, प्रवरविज्ञानः, लब्धवरः, शत्रुबलार्दनः, भास्करतुल्यदर्शनः, (VI.69.10-14). Son of Rāvaṇa, started for the battle-field asking leave of Rāvaṇa (VI.69.17-19), riding on a swiftgoing white horse named Uccaiḥśravā, holding प्रास and शक्ति arms in his hands (VI.69.29-30). Routed the Vānara army with his arms (VI.69.66-78). Fought a duel with Aṅgada in the course of which lost his horse and ultimately his life (VI.69.85-94).

NARMADĀ, THE (i) (नर्मदा) - रम्या, महोरगनिषेविता, Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.8). Described (VII.31.19-24).

NARMADĀ (ii) (नर्मदा). - A Gandharvī who married his three daughters to Mālyavān, Sumālī and Mālī (VII.5.30-32).

NALA (नल) - Constructed a bridge over the channel (I.1.80). His construction of the bridge foreseen by Vālmiki (I.3.34). Son of Viśvakarman. महाकपि (I.17.12). Lord of the Vānaras (I.17.33). Accompanied Sugrīva to Kiṣkindhā (IV.13.4). Lakṣmaṇa passed by his house at Kiṣkindhā (IV.33.10). In response to Sugrīva's call joined him with 100 crores and 100,000 Vānaras. महावीर्यः (IV.39.35-36). सौम्यः, श्रीमान्, Favourite son of Viśvakarman (VI.22.41). महोत्साहः (VI.22.42). Samudra having suggested his name as the fittest creature alive to prepare a bridge across the sea (VI.22.41-42) said that as he enjoyed the favour of his father Viśvakarman, he alone was competent to undertake the work (VI.22.43-49). वनरश्रेष्ठः (VI.22.43). Constructed the bridge with the help of other Vānaras (VI.22.59). Broke through the walls of Laṅkā (VI.42.22). Fought a duel with Prapatana (VI.43.13). Took out the eye balls of the enemy (VI.43.23). Carefully guarded the Vānara army (VI.47.2-4). Did fearful carnage in the ranks of the Rākṣasa army (VI.55.30-32). Attacked Rāvaṇa with a huge stone, but disabled

(VI.59.42-43). Wounded by Indrajit (VI.73.43). Created by the gods to help Rāma (VII.36.48). Greeted and honoured by Rāma (VII.39.20).

NALA-KUBERA (नल-कुबेर) - The dear son of Kuvera. धर्मतः यः भवेद्विप्रः, क्षत्रियः वीर्यतः, क्रोधात् अग्नि क्षान्त्या वसुधासमः, Made advances to Rambhā (VII.26.32-34). On hearing from Rambhā that Rāvaṇa had raped her on the way, formally pronounced a curse on him that in future if he raped an unwilling party his head would burst into pieces (VII.26.40-56).

NALINĪ (नलिनी) - One of the seven rivers which issuing from the Vindu Lake flows to the east (I.43.12).

NAHUṢA (i) (नहुष) - Son of Ambarīṣa and father of Yayāti (I.70.42). The blind, old Ṛṣi prayed that his only son who had been shot dead by Daśaratha, might proceed to the regions inhabited by Nahuṣa (II.64.42).

NAHUṢA (ii) (नहुष) - Son of Āyu. Ruled in heaven during the absence of Indra after the destruction of Vṛtra. इन्द्रसमद्युति (VII.56.27-28).

NĀGAS, THE (नाग) - The gods were requested to produce sons on Nāga girls (I.17.5). Produced

sons to render aid to Viṣṇu incarnate (I.17.9). Being hit hard by the tools of Sagara's sons, wailed aloud (I.39.20). Complained against Sagara's sons to Brahman (I.39.23-26). Resided at the hermitage of Agastya (III.11.91). Sons of Surasā (III.14.28). Rāvaṇa was not destined to die at their hands (III.32.18-19). Rāvaṇa passed through groves frequented by them (III.35.14). Dwelt in the Uttara Kurus (IV.43.49). Haunted the Mahendra hills (V.1.6). Sang in praise of Hanūmān while he was crossing the sea (V.1.84). Haunted the Maināka hills (V.1.97). Haunted the aerial regions (V.1.167). Haunted the seas (V.1.202). Their women folk- वरारोहाः पूर्णचन्द्रनिभाननाः (V.12.22). Were surprised to find Akṣa killed by Hanūmān (V.47.37). Came in a body to witness the duel between Hanūmān and Indrajit (V.48.23). Were pleased with the achievements of Hanūmān in Laṅkā (V.54.46). Haunted the Ariṣṭa hills (V.56.36). Left them when they sank under Hanūmān's weight (V.56.48). Compared to blooming lotuses in the sky-sea (V.57.1). Went into raptures when Rāma killed Kumbhakarṇa (VI.67.172). As-

sembled to witness the struggle between Rāma and Makarākṣa (VI.79.25). Protected Lakṣmaṇa when he fought with Indrajit (VI.90.63). Came to witness the final struggle between Rāma and Rāvaṇa (VI.102.43). Became restless when Rāma fought with Rāvaṇa (VI.107.46). Prayed for the safety of the cows and Brāhmaṇas on that occasion (VI.107.48-49). Spent the whole night in witnessing the combat (VI.107.65). Their girls used to disturb Pulastya by visiting the hermitage of Tṛṇa-vindu (VII.2.9-12). But made, themselves scarce when he pronounced a curse on them (VII.2.13-14). Praised Viṣṇu when he went out to fight against Mālyavān etc. (VII.6.68). Frequented the banks of the Mandākinī (VII.11.42). Defeated by Rāvaṇa (VII.23.5). Accompanied Brahman to propitiate Vāyu (VII.35.64). On the destruction of Lavaṇa (VII.69.36) breathed freely (VII.69.39). Honoured Rājā Ila for fear of incurring his displeasure (VII.87.5-6). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII.97.8). Expressed diverse feelings on the disappearance of Sītā (VII.97.24-25). Expressed

their joy on the return of Viṣṇu (VII.110.14).
NĀGA-DATTĀ (नागदत्ता) - The divine courtesan whose help was prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II.91.17).
NĀGA-RĀJA (नागराज) - His temple at Agastya's hermitage visited by Rāma (III.12.20).
NĀBHĀGA (नाभग) - Son of Yayāti and father of Aja (I.70.42-43).
NĀRADA (नारद) - In reply to Vālmīki's question (I.1.1-5) briefly described the life history of Rāma (I.1.6-100). तपःस्वाध्यायनिरतः, वाग्विदो वरः, मुनिपुंगवः (I.1.1). महर्षिः (I.1.5). त्रिलोकेशः (I.1.6). Honoured by Vālmīki, departed (I.2.1-2). महामुनि (I.2.1). देवर्षिः (I.2.2). His protection invoked by Kausalyā during Rāma's exile (II.25.11). Sang in the presence of Bharata while he stayed in the hermitage of Bharadvāja (II.91.46). In reply to Rāvaṇa's query (VII.20.1-2) persuaded him to fight with Yama (VII.20.3-17). मुनिपुंगवः (VII.20.1). महातेजाः, देवर्षिः, अमितप्रभः (VII.20.3). In reply to Rāvaṇa's question (VII.20.17-19) directed him to Yama's capital (VII.20.20-21). स्वतेजसा दीप्यमानः (VII.20.17).

महर्षिः देवगंधर्वविहारः, समरप्रियः (VII.20.18). भगवान् ऋषिः (VII.20.20). महातेजाः विप्रेन्द्रः विधूम इव पावकः (VII.20.27). Out of curiosity turned his steps towards Yama's palace (VII.20.27-32). Calling on Yama, informed him about the coming visit of Rāvaṇa (VII.21.1-7). At the request of Agastya, narrated the birth-story of Vālin and Sugrīva (VII.37(a). 4-6). Narrated the cause of Sītā's abduction to the assembly of Devas etc., on the top of the Meru hills (VII.37 (d). 5-7). सुमहायशाः (VII.37(d).5). सुमहातेजाः (VII.37(d).7). In reply to Rāvaṇa's enquiries (VII. 37(e). 1-6) said that he could meet with his match in the Śveta Dvīpa (VII.37(e).7-10). In reply to Rāvaṇa's query (VII.37(e).10-12) said that they had become the denizens of that land by favour of Nārāyaṇa (VII.37(e). 13-17). Out of curiosity followed Rāvaṇa to the Śveta Dvīpa (VII.37(e). 19-20). केलिकरः, विप्रः, नित्यं च समरप्रियः (VII.37. (e).20). Wondered at finding Rāvaṇa roughly handled by the women of the Śveta Dvīpa (VII.37 (e).42). Cursed Rājā Nṛga for having neglected to hear his plaint (VII.53.16-22). Summoned by Rāma entered his presence cham-

ber and was duly received (VII.74.4-5). Hearing out Rāma's version (VII.74.6-7) said that the Brāhmaṇa had come to lose his only child because somewhere in his realm a Śūdra was practising austerities, which he could not do in the Tretā Age (VII.74.7-33). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.5).

NIKUMBHA (निकुम्भ) - A minister of Rāvaṇa. Hanūmān saw him standing near Rāvaṇa's throne (V.49.11). Hanūmān set fire to his house (V.54.15). वीर्यवान् वीरः Son of Kumbhakarna (VI.8.19). If permitted, promised to kill Rāma etc. unaided (VI.8.19-21). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI.9.1-6). Fought a duel with Nīla (VI.43.9). Wounded his opponent (VI.43.29-31). रक्षोबलके तुभूतः, अद्भुतवीरकर्मः Accompanied Rāvaṇa to the battle-field holding a burning परिष in his hand (VI.59.21). Son of Kumbhakarna, sent by Rāvaṇa to carry on the fight (VI.75.44-46). घोरः (VI.77.2). भीमविक्रमः (VI.77.4). Decked with ornaments-necklace, bracelets, earrings and garlands (VI.77.5-6). On the death of his brother

Kumbha advanced to the battle-field brandishing a huge परिष that damped the spirit of the Vānaras (VI.77.1-10). Struck Hanūmān with his परिष and wrestled with him till killed (VI.77.10-24).

NIKUMBHILĀ, THE (निकुम्भिला) - A holy spot in Laṅkā where stood a Caitya or a tree. Indrajit retired there to offer sacrifices (VI.82.23-24). Situated in the midst of a grove (VI.86.15). Rāvaṇa paid a visit there and found Meghanāda performing various sacrifices (VII.25.2-3).

NIDRĀ (निद्रा) - Accompanied Indra to Laṅkā where he went to feed Sītā with the divine food in accordance with the instructions of Brahman (III.55. (a).8). Overwhelmed the Rākṣasas with sleep when requested to do so by Indra (III.56 (a).9-10). Returned with Indra (III.56 (a).26).

NIMI (निमि) - An ancestor of Janaka and father of Devaratha (I.66.8). महात्मा (I.66.8). त्रिषु लोकेषु विश्रुतः, परमधर्मात्मा, सर्वसत्त्ववतां वरः (I.71.3). His son was Mithi (I.71.4). The twelfth son of Rājā Ikṣvaku. वीर्ये धर्मे च परिनिष्ठितः, वीर्यसम्पन्नः

(VII.55.4-5). Founded the town Vaijayan-tapura. Reduced to a bodiless being by Vasiṣṭha

for having superseded him in a sacrifice. In return reduced Vasiṣṭha to an immovable being (VII.55.4-21). Preserving his body, the Ṛṣis went on conducting the sacrifice (VII.57.10-11). In reply to the offer made by the Devas (VII.57.13) said that he wanted to dwell in the eyes of every-being (VII.57.14). His corpse churned by the Ṛṣis for the sake of a son, consequent birth of Mithi or Janaka the Vaideha (VII.57.17-20).

NIVĀTAS, THE (निवात) - A class of Daityas who dwelt in the jewelled city. Fought with Rāvaṇa without intermission for a year at the end of which concluded an alliance with him at the intervention of Brahman (VII.23.6-14).

NISĀKARA (निशाकर) - A great sage who dwelt on the top of the Vindhyas. ऋषि, उग्रतपाः (IV.60.8). Sampāti after his discomfiture at the hands of Sūrya went to see him. ज्वलिततेजाः दुर्धर्षः (IV.60.14). Sampāti saw him coming towards the hermitage after a bath, surrounded by various animals. Finding Sampāti maimed badly enquired what the matter was (IV.60.11-21). Sampāti having narrated the story of his discom-

future (IV.61.1-17) consoled him that his wings, the light of his eyes etc. would be restored and asked him to wait there for the arrival of Rāma's messengers whom he could help substantially by directing them to Rāvaṇa's place of refuge (IV.62.1-14). महर्षि, दृष्टतत्त्वार्थदर्शनः (IV.62.15). राजर्षि, अमितौजाः (V.63.10).

NIŚUMBHAKA (निशुम्भक) - An Asura defeated and killed by Viṣṇu (VII.6.35).

NIŚĀDA, The (निषाद) - Killed the male Krauñca (bird) in the act of mating (I. 2.10). Was cursed by Vālmīki (I.2.15). Lived by killing all beings (I.59.21).

NĪLA (नील) - Son of Agni, श्रीमान्, अग्निसदृशप्रभः, तेजसा यशसा वीर्यादतिरिच्यते वीर्यवान् (I.17.13). हरियूथपः (I.17.33). Accompanied Sugrīva to Kiṣkindhā (IV.13.4). Extracted the arrow from the heart of the dead Vālin when Tārā complained about it (IV.23.17-18). नित्यकुतोद्यमः (IV.29.29). Lakṣmaṇa passed by his house at Kiṣkindhā (IV.33.11). नीलांजनचयाकारः Supplied Sugrīva with an army of 10 crores of Vānaras (IV.39.22). Sugrīva wanted to send him to the South in search of Sītā (IV.41.1-2) Placed in charge of

the vanguards by Rāma (VI.4.9-10). Led the van as directed (VI.4.30). सेनापति of the invading army, looked after the discipline of the army. चरतां श्रेष्ठः (VI.4.35). Protected and maintained discipline in the ranks of the Vānara army stationed on the sea-shore (VI.5.1) Placed in charge of the centre of the invading army (VI.24.14). Appointed to lead the attack on the eastern gate of Laṅkā defended by Prahasta (VI.37.26). Fought a duel with Nikumbha (VI.43.9). Killed the charioteer (VI.43.29-31). At the desire of Rāma (VI.45.1-3) went up to discover the position taken up by Indrajit, but was foiled (VI.45.4-5). Repaired to the place where Rāma and Lakṣmaṇa were lying senseless (VI.46.3). Wounded by Indrajit (VI.46.18). Carefully guarded the Vānara army (VI.47.2-4). Finding Prahasta mercilessly killing the Vānaras, advanced towards him (VI.58.34-35). Being pierced with a flight of arrows, attacked Prahasta with a huge tree (VI.58.38-39). Killed the horses yoked to the enemy's chariot and broke to pieces his bow (VI.58.43-44). Fought with Prahasta till he died (VI.58.45-55). Con-

gratulated by Rāma and Lakṣmaṇa (VI.58.59). Fought with Rāvaṇa till disabled (VI.59.70-89). परवीरहा (VI.59.74). महाबलः (VI.59.77). लाघवयुक्तः (VI.59.84). Published Rāma's instructions in the ranks of the Vānara army (VI.61.34-36). Flung a huge piece of stone at Kumbhakarna (VI.67.22). Struck with the thigh by Kumbhakarna (VI.67.28). Finding Aṅgada hardly pressed, rushed to his assistance (VI.70.20). Fought with Triśirāh (VI.70.20-22). Fought with and killed Mahodara (VI.70.27-31). Attacked Atikāya, but being defeated, had to retire (VI.71.39-42). Wounded by Indrajit (VI.73.45). Returned home after being duly honoured by Rāma (VI.128.87-88). Created by the gods to help Rāma (VII.36.47). Greeted and honoured by Rāma (VII.39.20).

NRGA (नृग) - A great king who was reduced to a lizard for having neglected to attend to the business of Nārada and Parvata in the guise of two Brāhmaṇa suitors (VII.53.7-24). Prepared himself for suffering the doom, after appointing his son Vasu king and ordering the artists to make suitable dwelling-places for him

(VII.54.5-19).

NRṢAṆGU (नृषङ्गु) - A great sage of the west who came to greet Rāma on his return home (VII.1.4).

P प

PAÑCAJANA (पञ्चजन) - A Dānava killed by Viṣṇu on the Cakravān hills (IV.42.28).

PAÑCAVAṬĪ, THE (पञ्चवटी) - At the request of Rāma (III.13.11) Agastya suggested the name of Pañcavaṭī where the exiled ones could live happily together. बहुमूलफलोदकः देशः (III.13.13 - 22). Rāma etc. started (III.13.23-25). Rāma etc. entered the forests along with Jaṭāyu (III.14.36). Arrived there नानाव्यालमृगायुता. (III.15.1). पुष्पितकाननः देशः (III.15.2).

PAÑCĀPSARA, THE (पञ्चाप्सर) - A beautiful lake, one yojana in area (III.11.5). Created by the great sage Māṇḍakamī in the Daṇḍaka forests, under the waters of which he lived with his five Apsarā wives (III.11.11-18).

PADMA (i) (पद्म) - One of the Nidhis that accompanied Kuvera when he went out to fight against Rāvaṇa (VII.15.16). Carried Kuvera to the

Nandana when he was hurt (VII.15.34).

PADMA (ii) (पद्म) - A regional elephant (VII.31.36).

PADMĀCALA, THE (पद्माचल) - Hills. Sugrīva asked Hanūmān to send for the Vānaras living there (IV.37.4).

PANASA (i). (पनस) - In response to Sugrīva's call supplied him with 3 crores of Vānaras. महावीर्यः यूथपः (IV.39.21). Defended the flank of the invading army during its march to the South (VI.4.33). Dwelt on the Pāriyātra hills, युद्धे दुष्प्रसहः नित्यं (VI.26.38). Broke through the walls of Laṅkā (VI.42.22). Set himself up at the eastern gate to assist Kumuda (VI.42.24). Carefully guarded the Vānara army (VI.47.2-4). Greeted and honoured by Rāma (VII.39.20).

PANASA (ii) (पनस) - a Rākṣasa follower of Vibhīṣaṇa who assuming the form of a bird spied the defence organisation and fighting strength of the Rākṣasas (VI.37.7-19).

PAMPĀ, THE (पम्पासर) - A lake on the banks of which Rāma formed and acquaintance with Hanūmān (I.1.58). Rāma's visit foreseen by Vālmīki (I.3.21). The Ṛṣis who dwelt there were

oppressed by the Rākṣasas (III.6.17). Crossed by Rāvaṇa while he returned home after abducting Sītā (III.54.5). Flowed by the Ṛṣyamūka hills (III.72.12). पुष्पकर्णी, अशर्करा, अविभ्रंशा, समतीर्था, अशैवला (III.73.11). सं जातवालूका, कमलोत्पलशोभिता Resounding with the cooing of various water-fowls and abounding with fishes (III.73.12-16). पद्मगन्धि, शिवं वारि, सुखशीतम् अनामयम्, रूप्यस्फटिकसंनिभम् (III.73.17). Situated at the foot of the Ṛṣyamūka hills (III.73.31). प्रियदर्शना (III.75.6). पंकजैः समावृता, रम्योपवनसंवाधा, रम्यसंपीडितोदका, स्फटिकोपमतोया, श्लक्ष्णवालुकसंतता, मत्स्यकच्छपसंवाधा, तोरस्थदुमशोभिता, लताभिः अनुवेष्टिता, किन्नरादिसेविता, नानाद्रुमलताकीर्णा, शुभा, शीतवारिनिधिशुभा, पद्म सौगंधिकेः ताम्रा, कुमुदमण्डलैः शुभा, कुवलयोद्घाटैः बहुवर्णा, अरविन्दोत्पलवती, बहिर्णोदघुष्टनादिता, विविधवृक्षैः प्रमदेवोपशोभिता (III.75.16-25). पद्मोत्पलझसाकुला (IV.1.1). वैदूर्यविमलोदका (IV.1.3). The scencic beauty of the Pampā regions during the spring described by Rāma (IV.1.3-41; 57-66; 73-94; 99). Situated to the north of the Hills (IV.1.73). Crossed by Rāma (IV.1.125). Rāma's car passed across- (VI.123.40-42).

PARAŚURĀMA (परशुराम) - His contest with Rāma foreseen by Vālmīki (I.3.12). भीमसङ्काशा,

जटामण्डलधारी, भार्गव, जामदग्न्येयः, राजविमर्दनः (I.74.17). कैलास इव दुर्धर्षः, कालाग्निरिव दुःसहः, तेजोभि ज्वलन्निव, पृथग्जनैः दुर्निरीक्ष्यः (I.74.18) त्रिपुरघ्नः यथा शिवः With the axe resting on the shoulder, holding a bright bow in one hand and a sharp arrow in the other. भीमसङ्काशः, ज्वलन्निव पावकः (I.74.19-20). Accepted the formal greeting offered by the Vasiṣṭha and other Ṛṣis and then addressing Rāma said that he had come there with the other bow, on hearing that Rāma had broken the one belonging to Śiva (I.74.23-24; 75.1-4). भीमदर्शनः (I.74.23). प्रतापवान् जामदग्न्यः (I.74.24). Took no notice of the appeal preferred by Daśaratha (I.75.5-10). महातपाः ब्राह्मणः (I.75.6). स्वाध्याय-व्रतशालिनाम् भार्गवाणां कुले जातः Gave up the use of arms in accordance with a promise made to Indra (I.75.7). Retired to the Mahendra Hills after making a gift of the universe to Kaśyapa (I.75.8). महामुनिः (I.75.9). प्रतापवान् (I.75.10). After narrating the history of the two bows, Śaivī and Vaiṣṇavī, manufactured by Viśvakarman, challenged Rāma to fit the arrow on the Vaiṣṇavī bow which was so long in the keeping of his family (I.75.10-28). Rāma having fulfilled

the conditions laid down by him (I.76.1-10) felt nervous, then implored Rāma not to deprive him of his freedom of movement. In stead requested him to deprive him of the regions earned by him through asceticism, adding that he was not ashamed of his defeat at his hands as he was the slayer of Madhu and the God of gods (I.76.11-20). Thus resigning his control over the different regions, retired to the Mahendra hills (I.76.22-24). Killed his mother with an axe at the desire of his father (II.21.33). PARUṢA (परुष) - A general of Khara who went to fight with Rāma (III.23.32), महावीर्यः बलाध्यक्षः Attacked Rāma with his whole army at the command of Khara (III.26.27-28). PARJANYA (पर्जन्य) - महाबलः; Produced Śarabha as his Vānara child at the desire of Brahman to help Rāma (I.17.15). PARVATA (पर्वत) - देवर्षिः Who in reply to Rāvaṇa's queries explained the ends of an ascetic, of a hero who had died in the battle-field and of a bestower of gold ; and therefore told Rāvaṇa that king Māndhātā would shortly satisfy his war-thirst, (VII.23 (c).1- 25). Cursed

Rājā Nrga for having neglected to hear his suit (VII.53.16-22). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.5). PAHLAVAS, The (पह्लव) - Contingents of-created by Śavali, the cow of Vasiṣṭha, at the latter's bidding to resist the cupidity of Viśvāmitra. These destroyed the royal army under the very nose of the king. Destroyed by Viśvāmitra (I.5.18-20). PĀNCĀLAS, THE (पाञ्चाल) - Vasiṣṭha's messengers on their way to Kekaya crossed the country (II.68.13). PĀNDYA-(i) (पाण्ड्य) - A country in the south. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.12). PĀNDYA (ii) A town in the extreme south situated on the sea-coast. हेममयं दिव्यं मुक्तामणिविभूषितम् युक्त कवाटम् Sugrīva sent Aṅgada there in search of Sītā (IV.41.18-19). PĀRIYĀTRA, THE (परियात्र) - A range of hills submerged in the western seas. Sugrīva asked Suśeṇa and others to ransack the golden peak of these hills, a hundred yojanas in extent, in search of Sītā. At the top there lived 24 crores

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- of Gandharvas. Sugrīva warned the Vānaras against molesting them as well as asked them not to pluck fruits and roots as they were their protectors (IV.42.19-24). On it resided Panasa- the Vānara chief (VI.26.38).
- PĀVANĪ, THE (पावनी) - One of the seven streams which issuing from the Vindu Lake flows to the east (I.43.12).
- PĪṆGALA (पिङ्गल) - A door-keeper of Sūrya (VII.23 (b).9).
- PITṚS, THE (पितृ) - In compliance with the request made by the Devas (I.49.5- 7) replaced the lost testicles of Indra by means of those belonging to a ram (I.49.8). Since then only castrated rams are offered to them (I.49.9). Protected Lakṣmaṇa while he was fighting with Indrajit (VI.90.63). Appeared before Rāma and admonished him for ill-treating Sītā (VI.117.2-9). स्वधामोजिनः Lived on the milk of Surabhī (VII.23.23).
- PITR-LOKA, THE (पितृलोक) - Situated next to the Rṣabha hills in the south. सुदारुणः, The chief-town of Yama; तमसावृतः, Sugrīva asked the Vānaras chiefs whom he sent to the south in

- quest of Sītā, not to go there as it was inaccessible to all living creatures (IV.41.44-45).
- PIŚĀCAS, THE (पिशाच) - Their protection invoked by Kausalyā during Rāma's exile; रौद्रः (II.25.17). Rāvaṇa was not to meet his death at their hands (III.32.18-19). Spent the whole night in witnessing the struggle between Rāma and Rāvaṇa (VI.107.65).
- PIŚĀCA (पिशाच) - A Rākṣasa chief; सन्ध्याभ्रगिरि-प्रकाशः अशनितुल्यवेगः - Accompanied Rāvaṇa to the battle-field riding on a horse (VI.59.18).
- PUNḌARĪKĀ (पुण्डरीका) - A divine courtesan, who danced in the presence of Bharata at the desire of Bharadvāja (II.91. 47).
- PUNJIKASTHALĀ (पुञ्जिकस्थला) - Vide Añjanā above.
- PUNḌRA - (i) (पुण्ड्र) - In the East, Sugrīva asked Vinita to go there in quest of Sītā (IV.40.23).
- PUNḌRA-(ii) (पुण्ड्र) In the South--a country. Sugrīva asked Aṅgada to go there in search of Sītā (IV.40.12).
- PURURAVAS (पुरुखा) - Kicked away by Urvaśī (III.48.18). Admitted quietly Rāvaṇa's

- supremacy (VII.19.5). In accordance with Mitra's curse (VII.56.22-25) Urvaśī became his wife on earth. Son of Budha, the Kāśī-Rājā, राजर्षिः (VII.56.25-26). His birth described (VII.89.23-24). ऊर्जितः, महाबलः (VII.89.23-34). Succeeded Ila at Pratiṣṭhāna (VII.90.23-24).
- PURUṢĀDAKAS, THE (पुरुषादक) - Land of the (Cannibals) - कर्णप्रावरणा; ओष्ठकर्णका; घोरलोहमुखा; जवनाश्चैकपादका; अक्षया; बलवन्तः etc. Sugrīva asked Vinita to go there in search of Sītā (IV.40.26-27)
- PULASTYA (पुलस्त्य) - A Prajāpati who came after Kratu, fourth in order of succession (III.14.8). His mind-born son was Viśravā (V.23.6-7). Lived in the Kṛta Age, son of Prajāpati. ब्रह्मर्षिः, साक्षादिव-पितामहः (VII.2.4). A favourite of the Devas and popular with all living beings for his superior qualities (VII.2.6). द्विजः (VII.2.11). Performed austerities in the hermitage of Tṛṇabindu lying near the Meru Hills. But when regularly disturbed by the Nāga and Ṛṣi and Rājārṣi maidens and the Apsarās, cursed that whoever came there to see him would become at once pregnant (VII.2.5-13). At the request of Tṛṇabindu (VII.2.24-26) married his daughter

- (VII.2.27). Pleased with his wife (VII.2.28-29) promised her a son, Viśravā by name, who would become as qualified as himself (VII.2.29-31). On the birth of his grand-son named him Vaiśravaṇa, knowing that he was destined to become the Lord of Wealth (VII.3.6-8). Established peace between Rāvaṇa and Māṇdhātā by acting as the mediator (VII.23 (c). 55-56). महाधृति, महानृषि, वायुतुल्यगति, द्विजः (VII.23.2-3). On hearing the captivity of Rāvaṇa paid a visit to Māhiṣmatī (VII.33.1-4). In reply to Arjuna's enquiry (VII.33.12) requested him to release his grand-son, Rāvaṇa (VII.33.13-16). Returned to Brahma-Loka (VII.33.20). Came to see Budha while he was consulting his friends with regard to Ilā (VII.90.9). Witnessed the oath-taking ceremony of Sītā at Rāma's court (VII.96.3).
- PULAHA (पुलह) - A Prajāpati who came after Pracetā (III.14.8).
- PULINDAS, THE (पुलिन्द) - A country in the north where Sugrīva sent Śatabala to look about for Sītā (IV.43.11).
- PULOMĀ (पुलोमा) - The Dānava father of Śacī. Killed by Indra for giving permission to

Anuhlāda to abduct Śacī (IV.39.6-7). Abducted Jayanta while he was defeated by Meghanāda वीर्यवान् (VII.28.19-20).

PUṢKARA (पुष्कर) - Viśvāmitra retired there to practise austerities (I.61.4). Rājā Ambarīṣa broke his journey there (I.62.1). Śunaḥ-śepa saw Viśvāmitra there and melted his heart (I.62.6-7). Viśvāmitra practised austerities there for a thousand years more (I.62.28). Menakā came to take her bath there when Viśvāmitra accosted her (I.63.4).

PUṢKALA (पुष्कल) - Son of Bharata. वीरः (VII.100.16). Consecrated by Rāma (VII.100.19). Accompanied the invading army to Kekaya (VII.100.20).

PUṢKALĀVATA (पुष्कलावत) - A town in Gāndhāra founded by Bharata. Described (VII.101.10-15).

PUṢPAKA, THE (पुष्पक) - The aerial car in which Rāma travelled to Ayodhyā from Laṅkā (I.1.86). Went to Nandī-grāma carrying Rāma etc. (I.1.88). Foreseen by Vālmīki (I.3.30). Rāma's visit foreseen (I.3.37). Formerly the property of Kuvera, captured by Rāvaṇa;

विमानम् कामगम् (III.32.14-15). Flew through the air (III.48.6). सूर्यसंकाशम्, विशालम् रमणीयम्, मनोजवम् (III.55.30). Hanūmān saw it lodged in the garage inlaid with different kinds of multi-coloured jewels, and painted with different colours, looking bright on account of the precious stones; loftier than the loftiest of the houses. Decorated with paintings and inlaid works (V.7.7-15). मणिरत्नचित्रितम्, Its windows were made of molten gold (V.8.1). Represented the climax of Viśvakarman's creative genius, could pass through the aerial regions (V.8.2). तपः समाधानपराक्रमार्जितम्, मनःसमाधानविचारचारिणम् (V.8.4). मारुततुल्यगामिनम् (V.8.5). बहुकूटमण्डितम् (V.8.6). Carried through the aerial regions by thousands of night-wandering ghosts (भूतगणाः) wearing earrings, with huge and steady eyes and great speed (V.8.7-8). Viśvakarman built it for the use of Brahman, Kuvera obtained it from him as a mark of favour; Rāvaṇa captured it for his own use from the last (V.9.11-12). Pillars made of gold and silver, decorated with the picture of deer, furnished with spacious rooms, a golden stair-case and beautiful platforms. The latticed

windows were decorated with gold and crystals, and the platforms with sapphires and emeralds, dotted with all sorts of precious stones, anointed with red sandal paste. Hanūmān got into it and smelt the various foods and drinks placed there (V.9.11-19). Described (VI.121.23-29). Drawn by swans (VI. 122.26) महानादम्, In obedience to the command of Rāma flew through the aerial region (VI.123.1). Returned to Kuvera by Rāma (VI.127.61-62). Appropriated by Rāvaṇa on the defeat of Kuvera; described (VII.15.35-40). Became unsteady on reaching Śveta Dvīpa, hence Rāvaṇa sent it back (VII.37 (e).23-27). At the desire of Kuvera, approached Rāma and offered its services to him (VII.41.2-10). सर्वभूतानां सर्वेषां अधिप्यम् (VII.41.10). Dismissed by Rāma (VII.41.11-15). Went away (VII.41.15-16). Remembered by Rāma made its appearance at once (VII.75.5-7).

PUSPITAKAS, THE (पुष्पितक) - Situated at the distance of a hundred yojanas from Laṅkā in the midst of the Southern seas. लक्ष्मीवान् गिरिः, सिद्धचारणसेवितः, चन्द्रसूर्यशुसंकाशः, Its peaks touch the sky. On one of its gilded peaks there rests the

sun. Invisible to the eyes of the ungrateful, the merciless and the atheist. Sugrīva asked Aṅgada to search the hills carefully after bowing to them (IV.41.28-31).

PUSPOTKATĀ (पुष्पोत्कटा) - Daughter of Sumālin and Ketumatī (VII.5.38-40).

PURU (पूरु) - रूपवान्, the favourite son of Yayāti & śarmiṣṭhā (VII.58.10-11). In reply to his father's wish (VII.59.6) gladly consented to take over his infirmity (VII.59.7). In accordance with his father's promise (VII.59.12) was crowned King (VII.59.17), and ruled over Kāśī (VII.59.19). राज्यविवर्धनः (VII.59.17). धर्मेण महतावृतः, महायशः (VII.59.19).

PUSĀ (पूष) - His protection invoked by Kausalyā during Rāma's sojourn (II.25.8). One of the Ādityas. Went out bravely to fight against the Rākṣasas (VII.27.36).

PRTHIVI (पृथिवी) - In reply to Mahādeva's query as to the receptacle where he could deposit his discharged semen (I.36.14) the Devas suggested the name of Pṛthivī (I.36.15). The discharged semen overspread the entire face of the earth (I.36.16). Cursed by Umā by virtue of which

she became the wife of many (I.36.23-24). 60,000 sons of Sagara directed to institute a thorough search for the missing horse all over the earth. समुद्रः मालिनी (I.39.14). वसुमती Being hard hit by the adamant tools of Sagara's sons complained bitterly (I.39.19). Consort of Viṣṇu (I.40.2). Called on by Kaikeyī to witness the oath taken by Daśaratha (II.11.13-16). Her protection invoked by Kausalyā during Rāma's sojourn (II.25.13). यशस्विनी मेदिनी (III.64.27). जगतः माता, सर्वलोकनमस्कृता भूमिः Earth - quakes referred to (III.66.9). Moved at the prayer of Sītā (VII.97.13-16) appeared in Rāma's court, seated on a beautiful throne, borne by the Nāgas, from out of the Earth, then vanished along with Sītā (VII.97.17-20). Accompanied Rāma on the occasion of his Great Renunciation (VII.109.6).

PRTHU (पृथु) - Son of Anarāya and father of Tṛṣaṅku (I.70.24).

PRTHUGRĪVA (पृथुग्रीव) - A general of Khara who went to fight with Rāma (III.23.32). महावीर्यः बलाध्यक्षः attacked Rāma with his whole army at the command of Khara (III.26.27-28).

- PRAGHASA (प्रघस) - A general of Rāvaṇa who at the desire of his master (V.46.1-17) fought a duel with Hanūmān and was disabled (V.46.33-37). Fought a duel with Sugrīva (VI.43.10). Killed by Sugrīva (VI.43.25). Son of Sumālin and Ketumatī (VII.5.38-40).
- PRAGHASĀ (प्रघसा) - A Rākṣasī guard of Sītā who threatened to devour her because of her refusal to become the wife of Rāvaṇa (V.24.41-43).
- PRACETĀ (प्रचेता) - a Prajāpati who came after Aṅgirā (III.14.8).
- PRAJAṆGHA-(i) (प्रजङ्घ) - A Vānara chief who hurried on the invading army to the south (VI.4.36), Fought at the western gate under Hanūmān (VI.41.40-41). Greeted and honoured by Rāma (VII.39.22).
- PRAJAṆGHA (ii) (प्रजङ्घ) - A Rākṣasa chief who fought a duel with Sampātī (VI.43.7). Wounded his opponent with three arrow-shots (VI.43.20). Asked by Rāvaṇa to accompany Kumbha and Nikumbha to the battle-field (VI.75.47). Finding Aṅgada roughly handling Soṇitākṣa (VI.76.4-11), rushed to his assistance (VI.76.12). Fought with Aṅgada in the company
- of Yūpākṣa and Soṇitākṣa (VI.76.14-15). Killed by Aṅgada in a duel (VI.76.18-27). Uncle to Yūpākṣa (VI.76.28).
- PRATARDANA (प्रतर्दन) - Vide Kāśī above.
- PRATIṢṬHĀNA (प्रतिष्ठान) - A town, where the accursed Urvaśī joined her husband, Purūravas (VII.5.26). Capital of the kingdom of Kāśī (VII.59.19).
- PRATIṢṬHĀNA (ii) (प्रतिष्ठान) - a town in the Madhya Deśa, founded by Rājā Ilā (VII.90.22).
- PRAPATANA (प्रपतन) - A Rākṣasa chief वीरः घोरः रणदुर्धरः who fought a duel with Nala (VI.43.13). Lost his eyes in the duel (VI.43.23).
- PRABHĀVA (प्रभाव) - A trusted counsellor of Sugrīva. Persuaded Sugrīva to appease the wrath of Lakṣmaṇa by acting according to his promise (IV.31.42-51). सम्मतोदाददर्शनः (IV.31.42) अर्थधर्मयोः मन्त्रिण् (IV.31.43).
- PRABHOJYA (प्रभोज्य) - A Vānara chief created to help Rāma (VII.36.48).
- PRAMATI (प्रमति) - A Rākṣasa follower of Vibhīṣaṇa who assuming the form of a bird spied the defence organisation and fighting strength

- of the Rākṣasas (VI.37.7-19).
- PRAMĀTHA (प्रमाथ) - A general of Dūṣaṇa who went to fight with Rāma (III.13.33). महाबलः (III.26.18). सेनाग्रयायिन् (III.26.17). Attacked Rāma with a battle axe on the death of Dūṣaṇa (III.26.18-19). Overwhelmed by Rāma with a shower of arrows (III.26.21).
- PRAMĀTHĪ (प्रमाथी) - A Vānara general who joined the expeditionary force organised by Rāma. Dwelt on the Uśīrabīja and Mandāra hills near the Gaṅgā. A terror to the elephants since the old enmity between the elephants and the Vānaras. Leader of 100,000,000 Vānaras. दुर्धरः (VI.27.25-32). Killed the draught horses of Indrajit and demolished his chariot (VI.89.48-51).
- PRAMUCI (प्रमुचि) - A great Ṛṣi of the south who came to greet Rāma on his return home (VII.1.3).
- PRAMODANA (प्रमोदन) मोदकरः - Consulted by Budha with regard to Ilā (VII.90.5).
- PRAYĀGA (प्रयाग) - Rāma guessed that he was near Prayāga (II.54.5). situated on the confluence of the Gaṅgā and Yamunā where lived

the Ṛṣi Bharadvāja (II.54.8). Bharata with his army arrived at the outlying forests of Prayāga after crossing the Gaṅgā and before proceeding to Bharadvāja's hermitage left his army there (II.89.21-22).

PRASUŚRUKA (प्रशुश्रुक) - Son of Manu and father of Ambarīṣa (I.70.41).

PRASABHA (प्रसभ) - A Vānara chief who set himself up at the eastern gate to assist Kumuda (VI.42.24).

PRASTHALA (प्रस्थल) - A country in the north to which Sugrīva sent Śatabala in search of Sītā (IV.43.11).

PRASRAVAṆA, THE (प्रस्रवण) - Name of a hill rich in streams (III.30.21). After the abduction of Sītā, asked by Rāma if he had seen her. Cursed and threatend when kept quiet (III.64.29-35). Rāma and Lakṣmaṇa retired there after the coronation of Sugrīva (IV.27.1). शार्दूलमृगसंघुष्टः, भीमरवैः सिंहैः वृतः, नानागुल्मलतागूढः, बहुपादपसंकुलः, ऋक्षवानरगोपुच्छैः माजरीः च निषेवितः, मेघराशिनिभः नित्यं, शुचिकरः शिवः (IV.27.2-3). The natural beauty of the hill described by Rāma (IV.27.7-25). Proposed to spend the 4 months of the rainy

season there : situated as it was near the town of Kiṣkindhā (V.27.25-26). बहुदृश्यदरीकुञ्जः (IV.27.29). Also known the Mālyavān Hills (IV.28.1). Rāma and Lakṣmaṇa waited for a month more for the return of messengers (IV.45.3-4). The disappointed Vānaras returned there after a month in accordance with Sugrīva's instructions. (IV.47.6).

PRAHASTA (प्रहस्त) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.17). Hanūmān found him waiting near Rāvaṇa's throne. मन्त्रतत्त्वज्ञः (V.49.11). At the desire of Rāvaṇa enquired of Hanūmān about the reason of his visit there and whence he had come (V.50.7-12). Hanūmān set fire to his mansion (V.54.8). शूरः सेनापतिः Assured Rāvaṇa that he could annihilate all the Vānaras on the face of the earth (VI.8.1-5). At Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI.9.3). Bowed down to Rāvaṇa in the court and was offered a seat (VI.11.28). In accordance with the desire of Rāvaṇa (VI.12.1-2) made arrangements for guarding the town strictly and reported the fact to the king (VI.12.3-6). प्रणीतात्मा

(VI.12.3). राज्यहितैषी (VI.12.6). In reply to Vibhīṣaṇa's proposal (VI.14.1-6) thought that they had no reason to fear Rāma (VI.14.7-8). Defeated Maṇibhadra on the Kailāsa hills (VI.19.11). Placed in charge of the eastern town-gate (VI.36.17). युद्धकोविदः (VI.57.4). वह्निनीपति (VI.57.12). In reply to Rāvaṇa's offer (VI.57.1-11), said that he knew it from before that if Rāvaṇa refused to give back Sītā, war would break out; still to pay off his debts to him agreed to lay down his life. So saying ordered the officers-in-charge to supply him with an army (VI.57.12-19). प्रख्यातगुणपौरुषः (VI.57.40). When the army was ready took leave of Rāvaṇa and set out for the eastern gate driving in a beautiful chariot in the rear of the army and accompanied by his four officers (VI.57.24-32). When the battle commenced, drove into the heart of the Vānara army to court destruction (VI.57.40-44) सुमहाकायः महावेगः (VI.58.2). वीर्यवान् (VI.58.3). Leader of a third of the Rākṣasa army of Rāvaṇa ; अस्त्रवित् शूरः सुप्रख्यातपराक्रमः (VI.58.4). भीमपराक्रमः (VI.58.5). Wrought havoc in the ranks of the Vānara army (VI.58.24). Finding Nīla advancing towards him

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received him with a shower of arrows (VI.58.35-37). धन्विनां श्रेष्ठः (VI.58.36). Being struck with a tree pierced Nīla with more arrows (VI.58.39-40). Being deprived of his horses and the bow leapt on the ground holding a club and fought a hand-to-hand fight with Nīla till crushed to death with a stone (VI.58.45-55). Son of Sumālin and Ketumatī (VII.5.38-39). Accompanied Sumālin to congratulate Rāvaṇa (VII.11.2-3). Finding a favourable opportunity incited Rāvaṇa to re-occupy Laṅkā for the Rākṣasas by ousting Kuvera (VII.11.13-19). In compliance with the request of Rāvaṇa (VII.11.19-25), went to Laṅkā and requested Kuvera to give back the property of the Rākṣasas to Rāvaṇa (VII.11.25-29). Informed Rāvaṇa about the evacuation of Laṅkā by Kuvera (VII.11.45-46). Accompanied Rāvaṇa in his expedition against Kuvera (VII.14.1-2). Killed a thousand Yakṣas (VII.15.7). Took to flight while fighting with Anaraṇya (VII.19.19). In obedience to Rāvaṇa's order (VII.32(a).4-5), entered the house in question till in the seventh court he came across a shining figure who

laughed aloud ; reported the matter accordingly to Rāvaṇa (VII.23(a).5-9). Carried Rāvaṇa's message (VII.23(b).7-8), to Sūrya's door-keeper (VII.23(b).9-19). Attacked by Māṇdhātā, delivered a counter-attack (VII.23 (c).34-35). In the Soma-Loka complained against the burning-cold rays of the Moon and wanted to return (VII.23 (d).18-19). Accompanied Sumālin to the battle-field to fight against the Devas (VII.27.28). Took a bath in the Narmadā and gathered flowers for Rāvaṇa (VII.31.34-37). Massacred the enemy mercilessly (VII.32.36). Fought a duel with Arjuna and was struck down with a club (VII.32.42-47).

PRAHĀSA (प्रहास) - A minister of Varuṇa who in reply to Rāvaṇa's repeated enquiries (VII.23.49) stated that his master had gone to Brahma-Loka to attend a music party (VII.23.49-51).

PRAHLĀDA (प्रह्लाद) - A Daitya chief, son of Hiraṇyakaśipu. His quarrel with his father referred to (VII.23 (a). 66-67).

PRAHETI (प्रेति) - A Rākṣasa chief of the first creation. He returned from the world to the

forest (VII.4.14-15).

PRĀG-VAṬA (प्राग्वट) - A town situated on the Gaṅgā where Bharata crossed the river (II.71.9-10).

PRĀGJYOTIṢA (प्रागज्योतिष) - A town made of gold, situated on the Varāha hills in the mid-ocean. Śugrīva asked Suśeṇa to go there in search of Sītā (IV.42.31).

PRĀJĀPATYA (MAN), THE (प्रजापत्य) - Appeared in the flames of the Putreṣṭi sacrifice celebrated by Daśaratha (I.16.11). His appearance described (I.16.12-14). Held in his hands a gold cup containing rice cooked in milk (I.16.15). Introducing himself to Daśaratha, gave the cup containing the divine food and instructed the king to offer it to his favourite wives (I.16.18-20). Disappeared (I.16.24).

PRAUṢṬHA-PADA (प्रौष्ठपद) - One of the Nidhis who accompanied Kuvera to fight against Rāvaṇa (VII.15.16).

B ब

BABHRU (बभ्रु) - A Gandharva chief who dwelt in the Sandal forests of the Rṣabha hills. सूर्यसमप्रभः

- रविसोमग्निवपुः (IV.41.42-43).
BARBARAS, THE (बर्वर) - At the desire of Vasiṣṭha, created by the divine cow, Śabalā from the nipples of her udder. शास्त्रपाणयः (I.55.2).
BALA (बल) - Name of a Daitya killed by Indra with his dart (III.30.28).
BALI (बलि) - Son of Virocana ; ruled over all the three worlds after vanquishing the gods including Indra and the Maruts (I.29.4-5). The mighty Lord of the Asuras having commenced a sacrifice Agni and other gods approached Viṣṇu and represented to him that he was giving away in charity to the beggars whatever they demanded. Hence they requested him to outwit the Asura chief by assuming the form of a dwarf (I.29.6-9). So Viṣṇu taking his birth as a son of Kāśyapa and Aditi approached Bali and begged for lands measuring three steps. Thus having occupied the three worlds. He reinstated Indra and bound down Bali (I.29.19-21). The fact that he was bound down by Viṣṇu referred to (III.61.24). परमोदारः, शूरः, सत्यपराक्रमः, वीरः, बहुगुणोपेतः,

- पाशहस्त इवान्तकः, वालार्क इव तेजस्वी, समरेषु अनिवर्तकः, अमर्षी, दुर्जयः जेता, बलवान्, गुणसागरः, प्रियंवदः, संविभागी, गुरुविप्रप्रियः, सदा कालाकाङ्क्षी, महासत्त्वः, सत्यवाक्, सौम्यदर्शनः, दक्षः, सर्वगुणोपेतः, स्वाध्यायतत्परः (VII.23(a).20-25). Received Rāvaṇa with a radiant smile and placing him on the lap, enquired what brought him there (VII.23(a).26-29). In reply to Rāvaṇa's offer (VII.23(a).30-31) identified his door-keeper with the Almighty Viṣṇu who had rid earth of many a Dānava before; then asked Rāvaṇa to fetch a shining discus (VII.23(a).31-55). Finding Rāvaṇa abashed (VII.23(a).55-60) said that the discus which he had failed to pick up, served as an ear-ring of his grandfather, Hiranyakaśipu and that he too, along with others had been done to death by Viṣṇu-his door-keeper (VII.23(a).60-72). In reply to Rāvaṇa's query (VII.23(a).72-76) said that it was the all-powerful Viṣṇu (VII.23(a).77-85).
BAHU-DAṆṢṬRA (बहुदंष्ट्र) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.20)
BAHUPUTRA (बहुपुत्र) - वीर्यवान् Prajāpati who came after Saṁśraya (III.14.7).

- BĀNA** (बाण) - Son of Vikukṣi and father of Anaraṇya. महातेजाः प्रतापवान् (I.70.23).
BĀHLĪ (बाहली) - A country ruled over by Rājā Ilā (VII.87.3).
BĀHLĪKAS, The (बाहलीक) - Famous for horses (I.6.22). Vasiṣṭha's messengers passed through this land on their way to Kekaya. The home of Brāhmaṇas learned in the Vedas (II.68.18). Sugrīva, sent Suṣeṇa and others in search of Sītā (IV.42.6).
BINDU, THE (बिन्दु) - A lake into which Śiva released the Gaṅgā which kept confined in the folds of his matted hair. The source of seven streams (I.43.11).
BUDHA (बुध) - The son of Soma, Ilā saw him practising austerities in a tank. Beautiful like the rising moon (VII.88.9-10). At sight of Ilā was mightily overcome with love, so leaving the lake, he went to the hermitage, there enquiring from her companions, learnt who she was, then directed her companions to dwell there as Kimpuruṣis subsisting on fruits, roots etc. (VII.88.12-24). धर्मात्मा (VII.88.16). द्विजः (VII.88.

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- 20). मुनिपुंगवः (VII.88.21). Her companions having disappeared communicated his love to her (VII.89.3-4). Spent a month in her company (VII.89.7-8). In reply to the Rājā's query (VII.89.9-11) said that overtaken by a storm he had taken refuge with him while his retinue had been destroyed (VII.89.12-14). In sweet words persuaded Ilā to remain there for a year (VII.89.19-20). अक्लिष्टकर्मा, ब्रह्मवादिन् (VII.89.21). परमबुद्धिमान् महायशः (VII.90.4). वाक्यज्ञः तत्त्वदर्शनः (VII.90.6). On the birth of Purūravas (VII.89.22-25) consulted his learned friends with regard to Ilā (VII. 90.4-7).
- BRHADRATHA (बृहद्रथ) - Son of Devarāta and father of Mahāvīra (I.71.6-7).
- BRHASPATI (बृहस्पति) - In accordance with Brahmā's request produced the Vānara Lord Tāra (I.17.11). His protection invoked by Kausalyā on the eve of Rāma's exile (II.25.11). Saluted by Sītā on the appearance of Hanūmān as Rāma's messenger (V.32.14). Cured the Devas wounded in the struggle with Asuras (VI.50.28).

- BRHMA-DATTA (ब्रह्मदत्त) - Son of the great Rṣi Cūlin and the Gandharvī Somadā (I.33.18). Resided in Kāmpilya (I.33.19). Married the hundred daughters of Kuśanābha (I.33.22). Sent back by Kuśanābha accompanied by his wives and priests (I.33.25).
- BRAHA-MĀLA (ब्रह्ममाला) - Name of a country. Sugrīva asked Vinata to go there in quest of Sītā (IV.40.22).
- BRAHMA-RĀKṢASAS, The (ब्रह्मराक्षस) - Knower of the Vedas; when they find any fault in the process of performance of sacrifices, they create disturbances; learned: छिद्रं हि मृगयन्ते स्म विद्वांसो ब्रह्मराक्षसाः (1.8.17). (यज्ञादिषु मंत्रक्रियालोपादिना राक्षसत्वं प्राप्ता ब्राह्मणा ब्रह्मराक्षसा विद्वांसो यज्ञतन्त्रज्ञाश्छिद्रमपचारं मृगयन्ते। ते चेष्टपाचारं दृष्ट्वा स्वयं तेषु प्रविश्यापचारधारां संपादयन्ते-तिलक-व्याख्या). Well-versed in the Vedas, their six Aṅgas and performance of important sacrifices; reciter of Vedas : षडङ्गवेदविदुष्क्रतुप्रवरयाजिनाम् । शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मराक्षसाम् (V.18.2).
- BRAHMA-ŚATRU (ब्रह्मशत्रु) - A Rākṣasa chief whose house was burnt down by Hanūmān (V.54.15).

- BRAHMA-HATYĀ (ब्रह्महत्या) - On the death of Vṛtra at the hands of Indra (VII.85.14) overtook him (VII.85.16). On the purification of Indra by means of a Horse-sacrifice (VII.86.9) asked the Devas to suggest places where she could reside (VII.86.10). In response to the desire of the Devas (VII.86.11) signified her intention to reside in flooded rivers during the four months of the rainy season on earth for all times to come, in women for three days in the month, and in those who murder the Brāhmaṇas on false pretence (VII.86.12-16).
- BRAHMĀ (ब्रह्मा) - Through whose favour Hanūmān set himself free when captured by the Rākṣasas (I.1.76). Appeared before Vālmīki लोककर्ता, स्वयंप्रभुः, चतुर्मुखः, महातेजाः (I.2.23). भगवान् (I.2.26). Asked him to compile the Rāmāyaṇa (I.2.30-38). Used to pay munificently the officiating priests on the occasion of sacrifices (I.14.44). Granted an interview to the Devas, Gandharvas etc. assembled in the Putreṣṭi Sacrifice of Daśaratha (I.15.4-5). On hearing the reports about the growing power of Rāvaṇa

(I.15.6-11) assured them that he would meet his death at the hands of a man (I.15.12-14). लोकपूर्वजः (I.16.4). पितामहः (I.16.6). Being pleased with the austerities of Rāvaṇa, granted him a boon that he was to meet his death at the hands of a man (I.16.5). Viṣṇu having consented to take his birth as a son of Daśaratha asked the Devas to produce Vānara children on the Gandharvīs, Apsarās, Yakṣinīs, Vidyādhariś etc. (I.17.1-6). Created the bear Jāmbavān from his yawn (I.17.7). Created the Mānasa Lake on the Kailāsa hills at will (I.24.8-9). Approached Mahādeva with other gods, when He was enjoying the company of Umā (I.36.7). Approached by the gods in quest of a Commander-in-chief (I.37.1-2). In reply to the representation made by the gods (I.27.2-4) said that the curse pronounced by Umā would not go amiss and assured them that Agni in co-operation with the Ākāśa-Gaṅgā (Milky Way) would bring about the birth of the Commander, and that this would lead to a quarrel with Umā (I.37.5-8). The Devas, Asuras, Nāgas and

Gandharvas lodged with him a complaint against Sagara's sons who were digging the earth in quest of the missing sacrificial horse (I.39.23-26). In reply said that the Lord Mādhava whose queen is this entire earth, upholds it day and night as Kapila and that the princes would be consumed by the fire of his wrath (I.40.2-4). Being pleased with the seven austerities practised by the Bhagīratha appeared before him accompanied by other gods and offered boons. प्रजानाम् प्रभुः, ईश्वरः (I.42.14-16). सर्वलोकपितामहः (I.42.21). Granted him boons that Sagara's sons would attain heaven by having their ashes washed by the Gaṅgā and that the line of the Ikṣvākus would continue (I.42.22). Introduced Gaṅgā to Bhagīratha, but at the same time advised him to employ Hara to break her force as none else in the world were capable of doing that (I.42.23-25). Appeared before Bhagīratha in the Nether world (I.44.2). Praised him profusely for having accomplished what was left unfinished by his illustrious predecessors ; promised undying fame in this world and

heaven after death and advised him to offer water in honour of his grand-fathers (I.44.3-15). देवेशः, सर्वलोकपितामहः महायशः (I.44.16). Recognised Viśvāmitra as a राजर्षि (I.57.4-7). Recognised him as a Ṛṣi (I.63.1-3). सुमहातेजाः (I.63.2). देवेशः (I.63.3). On the recommendation of the gods designated Viśvāmitra a महर्षि (I.63.16-19). In reply to Viśvāmitra's enquiry told him that he had not till obtained mastery over the senses (I.63.21-22). Recognised Viśvāmitra as a ब्रह्मर्षि and granted him long life (I.65.18-21). अव्यक्त प्रभवः, शाश्वतः, नित्यः, अव्ययः (I.70.19). His son was Marīci (I.70.20). To satisfy the curiosity of gods sowed the seed of enmity between Śiva and Viṣṇu (I.75.14-16). सत्यवता वरः (I.75.16). Came to witness the duel between Rāma and Paraśu-Rāma (I.76.9). His protection invoked by Kausalyā on the eve of Rāma's exile. घाता विधाता (II.25.8). भूतकर्त्ता (II.25.25). प्रजापति (II.34.24). Gave numerous divine weapons to Rāma when he killed the son of Timidhvaja (II.44.11). The women attending on him invited by Bharadvāja to help him in entertaining the army

of Bharata (II.91.18). Sent 20,000 girls who were profusely provided with ornaments (II.91.43). Pleased with the asceticism of Virāḍha, granted him a boon making him proof against all weapons (III.3.6). Received warmly the sage Śarabhaṅga when he proceeded to the Brāhma-Loka after perishing in the flames (III.5.42). His temple at Agastya's hermitage visited by Rāma (III.12.17). Rāvaṇa at the conclusion of his penances presented him with heads. स्वयंभूः (III.32.18). When Rāvaṇa pulled Sītā by the hair exclaimed "My will is done"! (III.52.10-11). Eager to save the life of the abducted Sītā asked Indra to feed her with the divine food (III.56A.1-7). Being pleased with the penance of Kabandha, blessed him with a long life (III.71.8-9). In olden times created the R̥ṣyamūka hills (III.73.32). सर्वलोकनमस्कृतः (IV.34.11). Cursed the Asuras of the Ikṣu ocean to live in continuous starvation (IV.40.37). देवेशः Dwelt on the Somagiri hills in the north, surrounded by the Brahmar̥ṣis (IV.43.55). Pleased with Maya asceticism granted him

mastery in the Śilpa-Śāstras (IV.51.13). On the death of Maya, gave his houses and gardens to Hemā (IV.51.15). Granted Hanūmān a boon by which he became a proof against weapons (IV.66.27). Saluted by Hanūmān before he leapt across the sea (V.1.8). Granted a boon to Surasā that none would escape her jaws (V.1.144). Created Hanūmān for destroying Simhikā (V.1.187). Foretold the presiding deity of Laṅkā that as soon as she was vanquished by a Vānara, she was to know that evil days had come for the Rākṣasas (V.3.46-47). His words never go unfulfilled (V.3.48). Viśvakarmana built the Puṣpaka car for him and he transferred it to Kuvera as a mark of favour (V.9.11-12). Saluted by Sītā on the appearance of Hanūmān as Rāma's messenger (V.32.14). Granted the boon of immortality to Dvivida and Mainda to please the Aśvins (V.60.2-3). Cursed Rāvaṇa for dishonouring Puṇjikasthalā (VI.13.13-14). वेष्टाः (VI.13.13). Warned him against the danger that Rāvaṇa had to meet with from a man (VI.60.6-7). On hearing the representation of the Devas

headed by Indra, decreed that Kumbhakarṇa should sleep on for the well-being of the universe; then at the intercession of Rāvaṇa conceded that he was to wake up for a day once in six months (VI.61.18-28). Pleased with his austerities presented Indrajit with the Brahmaśiras weapon and swift-going horses (VI.85.12). Foretold that Indrajit would meet his death at the hands of the enemy who attacked him at the Nikumbhilā before he could finish his sacrifices there (VI.85.14-15). Being pleased with the prayers offered by the Devas said that from that very day the Rākṣasas and the Dānavas would not stalk about the three worlds fearlessly (VI.94.31-33). सर्वस्य लोकस्य कर्ता, ब्रह्मविदां वरः (VI.117.3). Appeared before Rāma and admonished him for ill-treating Sītā (VI.117.3-9). In reply to Rāma's enquiry (VI.117.10-11). Identified him with Viṣṇu and Sītā with Lakṣmī and reminded him that he had assumed human form to destroy Rāvaṇa (VI.117.12-32). Pleased with the austerities of Kuvera offered to grant him boons (VII.3.13-14). Granted his prayers

and made him the fourth guardian of the world and presented him with the Puṣpaka car (VII.3.16-21). सलिलसंभवः पद्मसम्भवः, प्रजापतिः Created animate beings for the protection of his creation (VII.4.9). In reply to the enquiries of his freshly created beings (VII.4.10) asked them to protect the human beings carefully (VII.4.11). Then he called them Rākṣasas because they had promised to protect (रक्षामः) and Yakṣas for they were inclined to perform sacrifices (यक्षामः) (VII.4.12-13). विभुः, चतुर्वक्त्रः, ब्राह्मणवत्सलः Pleased with the austerities of Mālyavān brothers granted them boons of victory and immortality (VII.5.12-15). Prevented Rāvaṇa from offering him tenth head as the final sacrifice, and offered to grant him boons (VII.10.12-14). Refused to confer the boon of immortality on Rāvaṇa (VII.10.17). Granted the favours asked for by Rāvaṇa, further substituted his lost heads and also granted a boon by which he could fulfil his desires (VII.10.18-25). Offered to grant boons to Vibhīṣaṇa (VII.10.27-28). Conferring the boons of immor-

talities on Vibhīṣaṇa proceeded to Kumbhakarṇa (VII.10.33-35). On the representation of the Devas (VII.10.36-40) remembered Sarasvatī and when she appeared asked her to influence the speech of Kumbhakarṇa (VII.10.41-43), and then offered to grant him boons (VII.10.43-44). Granted his prayer disappeared (VII.10.45). Came to witness the struggle between Yama and Rāvaṇa (VII.22.17). When Yama was ready to strike Rāvaṇa with the Kāla- Daṇḍa (VII.22.31-36) stopped him for the good of the creation (VII.22.37-45). Mediated when the Nivātas and the Kavacas were fighting without intermission for a year and established peace between them (VII.23.10-13). त्रैलोक्यगति, अव्ययः, वृद्धः (VII.23.10-11). Prevented Rāvaṇa from attacking Candrar and then communicated to him a Mantra that gave victory over death (VII.23(d).22-50). Approaching Rāvaṇa accompanied by the Devas asked him to name his terms for releasing Indra (VII.30.1-7). Refused to grant immortality to Indrajit (VII.30.9-10). On finding Indra crest-fallen (VII.30.17) said

that his rape on Ahalyā had resulted in this humiliation and then asked him to return to heaven after performing the Vaiṣṇava sacrifice (VII.30.18-49). In reply to the representation made by the Devas (VII.35.53-57) explained the cause of the stoppage of Vāyu and then proceeded to propitiate him (VII.35.57-65). Affectionately raised Vāyu and touched the wounded child by the hand (VII.36.3). वेदविदः, लम्बाभरणशोभी (VII.36.3). To please Vāyu asked the assembled Devas to grant boons to the child. त्रियुग्मः, त्रिकुत्, त्रिधामा, त्रिदशार्चितः (VII.36.7-9). Granted him a long life (VII.36.20). Retired after paying compliments to Vāyu (VII.36.21-25). जगद्गुरु (VII.36.21). His mansion stood on the middlemost peak of the Meru (VII.37 (a).7-8). A Vānara was born when he rubbed on his limbs the drop of tear that had trickled from his eyes while practising Yoga (VII.37 (a).8-10). पद्मयोनि, चतुर्मुखः, भगवान्, लोककर्ता (VII.37 (a).8-10). Asked him to live in the hills nearby subsisting on roots and fruits (VII.37 (a).11-13). Greeted Rākṣarāj along with his sons

and sent them to Kiṣkindhā to rule over the Vānaras (VII.37 (a).45-52). In reply to Vasiṣṭha's appeal (VII.56.5-9) advised him to enter the energy of Mitrāvaruṇa for getting back his physical body (VII.56.9-10). देवदेवः (VII.56.6). स्वयंभूः अमितप्रभः (VII.56.9). To the assembled Devas etc. (VII.69.20-22) narrated the history of the divine weapon and set at rest their fear (VII.59.23-29). देवदेवेशः वरदः प्रपितामहः (VII.69.22). In reply to Śveta's query (VII.78.12-13) said that as he had fattened his own body at the expense of others, he was destined to feed on his own corpse, till he met Agastya (VII.78.14-19). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII.97.7). On the disappearance of Sītā (VII.97.17-26) soothed the feelings of Rāma and advised him to listen to the latter portion of the Rāmāyaṇa for obtaining a knowledge of his future life (VII.98.11-23). Came to the Sarayū to receive Rāma with thousands of divine cars (VII.110.3-4). Welcomed Rāma and his brothers and invited them to merge themselves in the great

energy of Viṣṇu (VII.110.8-11). In compliance with Viṣṇu's request (VII.110.16-17) admitted his followers to the Santānaka heaven (VII.110.18-19). Admitting all to heaven retired (VII.110.28).

BRĀHMAṆA, THE OLD ब्राह्मण (वृद्ध) - Never told an untruth, nor was ever jealous, never committed a sinful act with respect to any living being. On the death of his only son, carried his corpse to the palace gate and began to weep aloud holding the king responsible for his untimely death (VII.73.2-19).

BH भ

BHAGA (भग) - His protection invoked by Kausalyā during Rāma's sojourn (II.25.8). His temple at Agastya's hermitage was visited by Rāma (III.12.18).

BHAGĪRATHA (भगीरथ) - सुधार्मिकः Son of Dilīpa (I.42.7;70.38). Appointed king by his father (I.42.10). राजर्षि-धार्मिकः (I.42.11). Practised austerities for a long time at Gokarna with a view to beget son and to bring down the Gaṅgā

(I.42.11-13). सुव्रतः (I.42.16). In reply to Brahmā's offer (I.42.14-16) prayed that the sons of Sagara might attain heaven by having their ashes washed by the Gaṅgā and that the line of the Ikṣvākus might continue. महाबाहुः (I.42.18-20). Boons conferred इक्ष्वाकुकुलवर्धनः (I.42.21-22), but asked to employ Mahādeva to break her force as the Earth was not capable of doing so (I.42.23-24). Introduced to Gaṅgā (I.42.25). On the withdrawal of Brahmā practised austerities for a year standing on the toe (I.43.1). Śiva being pleased consented to receive the Gaṅgā on his head (I.43.3). Finding that the Gaṅgā was lost in the labyrinth of the matted hair on the head of Śiva, began to practise austerities again, till pleased with him Śiva released her (I.43.8-11). One of the seven streams into which Gaṅgā divided herself, followed the wakes of the divine car in which Bhagīratha was seated (I.43.14). Gaṅgā followed his lead (I.43.15;30-31) followed hard by Ṛsis, Daityas, Dānavas etc. (I.43.31-33). After being released by Jahnu (I.43.34-38) she fol-

lowed him till he reached the sea (I.43.39). To fulfil his mission took her carefully to the nether world राजर्षि (I.43.40). Saw the remains of his grand-father (I.43.41). Followed by the Gaṅgā went to the spot where they had been reduced to ashes (I.44.1). As soon as the ashes had been washed by the Gaṅgā, Brahmā appeared there (I.44.2). Praised the Rājā highly for having accomplished what had been left unfinished by his illustrious predecessors and advised him to perform the ceremony of offering water in honour of his great grand-fathers (I.44.3-15). नरशार्दूलः (I.44.3). मनुजाधिप (I.44.7). अनघः (I.44.11). पुरुषर्षभः (I.44.12). अरिन्दमः (I.44.13). नरोत्तमः (I.44.14). राजर्षि महायशा, (I.44.17). On the departure of Brahmā (I.44.16) performed the water offering ceremony in order to descent (I.44.17). Went back to his kingdom and took up the reins of the government (I.44.18). His son was Kakutstha (I.70.39).

BHADRA (i) (भद्र) - One of the regional elephants who supported the earth on the head on the north. Honoured by the sons of Sagara; हिमपाण्डुरः

भद्र वपुः (I.40.22-23).

BHADRA (ii) (भद्र) - A courtier of Rāma who with light talks to divert his master (VII.43.2). In reply to Rāma's query (VII.43.4-9) said that citizens spoke mostly on the destruction of Rāvaṇa (VII.43.7-8). Hard pressed by Rāma (VII.43.9-11) said that they did not approve of his reclamation of Sītā (VII.43.12-20).

BHADRAMADĀ (भद्रमदा) - A daughter of Krodha-Vaśā and Kaśyapa (III.14.21). Mother of Irāvātī (III.14.24).

BHAYĀ (भया-महाभया) - Sister to Yama, married to Hetī and gave birth to Vidyut-keśa (VII.4.16-17).

BHĀRUNḌA (भारुण्ड) - A forest through which Bharata passed on his way back from Kekaya (II.71.5).

BHARATA (i) (भरत-यशस्वी) Son of Dhruvasandhi and father of Asita (I.70.27).

BHARATAS, THE (ii) (भरत) - A country in the north to which Sugrīva sent Śatabala and others in search of Sītā (IV.43.11).

BHARATA (iii) (भरत) - Kaikeyī insisted on his

nomination as King (I.1.22). On the death of Daśaratha made King by the Brahmanas headed by Vasiṣṭha, but as he did not wish to usurp the rightful position of Rāma, approached him and persuaded him to accept the crown (I.1.33-36). महाबलः, वीर रामपादप्रसादकः (I.1.34). आर्यभाव-पुरस्कृतः (I.1.35). Rāma having refused, returned with his sandals and set himself up at Nandigrāma (I.1.36-39). Hanūmān brought a message for him from Rāma (I.1.87). His visit to Rāma in exile foreseen by Vālmīki (I.3.16). His installation of Rāma's sandals and residence at Nandigrāma foreseen (I.3.17). Born of Kaikeyī. सत्यपराक्रमः, साक्षाद्विष्णोः चतुर्भागाः, सर्वैः-गुणैः समुदितः (I.18.13) प्रसन्नधीः मीनलग्ने पुष्ये जातः (I.18.15). Naming ceremony (I.18.21). Dearer than life of Śatrughna (I.18.32-33). At the suggestion of Viśvāmitra (I.72.1-8) Janaka consented to marry Māṇḍavī--a daughter of Kuśadhvaja--to him (I.72.9-12). रूपयौवनशाली, लोकपालसमः, देवतुल्य पराक्रमः (I.72.7). His maternal uncle came to see him (I.73.1-6). Married to Māṇḍavī (I.73.31-32). Returned to Ayodhyā

and was received publicly (I.77.6-9). Enjoyed with his wife and attended on his father (I.77.14-15). Permitted by Daśaratha to proceed to Kekaya with his uncle Yudhājit (I.77.15-17). Taking leave of his father, mothers and Rāma started with Śatrughna. शूरः, नरश्रेष्ठः (I.77.18-19). Though treated as a son by the uncles who took care to supply all his wants, pined for the old Daśaratha (II.1.2-3). Daśaratha also continually remembered him. महेन्द्रोपमः (II.1.4). सतां वृत्ते स्थितः, ज्येष्ठानुवर्ती, धर्मात्मा सानुक्रोशः, जितेन्द्रियः (II.4.26). Daśaratha's desire to celebrate the coronation of Rāma in his absence (II.4.25-27). Being the second son, he was the next claimant to the throne (II.8.7). महात्मा (II.12.21). रामादपि धर्मतः बलवत्तरः (II.12.62). धर्मात्मा सर्वभूतप्रियवन्दः (II.24.22). धर्मरतः (II.24.23). पितृवंशचरित्रज्ञः (II.37.31). कल्याणचारित्रः, कैकेयानन्दवर्धनः, ज्ञानवृद्धः, वयोबालः, मृदुवीर्यगुणान्वितः, भयापहः, राजगुणैर्युक्तः, (II.45.7-9). धर्मात्मा (II.46.7). His saintly character referred to (II.46.8). Decried by the ladies of Ayodhyā (II.48.28). Rāma left a message for him with Sumantra (II.52.34-36). His lot envied

by Rāma (II.53.11-12). Rāma's parting message to him repeated by Sumantra in the presence of Daśaratha (II.58.21-24). महाबाहुः इक्ष्वाकुकुलनन्दनः (II.58.22). At the time of Daśaratha's death he was in Kekaya (II.67.7). Messengers sent to bring him back (II.68.3). On the night on which the messengers reached the town, dreamt evil dreams (II.69.1). Was greatly upset as a result (II.69.2). In reply to an enquiry made by a friend narrated his experiences (II.69.6-21). The messengers received by him (II.70.2). After honouring them with presents enquired of them about the welfare of Daśaratha, Rāma, Lakṣmaṇa, Kausalyā, Sumitrā and Kaikeyī (II.70.6-10). Proposed taking leave of the King (II.70.13). Did so (II.70.14-15). In a hurry did not appreciate the presents offered by his grand-father (II.70.24). His mind was not at rest because of the arrival of the messengers and the evil dream (II.70.25). Leaving his own apartments stood on the King's way, bade farewell to his uncle and grand-father, took his seat on the chariot along with

Śatrughna and started for Ayodhyā followed by a numerous retinue (II.70.26-30). His journey from Rājagṛha to Ayodhyā described (II.71.1-18). Was struck with the gloomy appearance of the city (II.71.19-31). Entered the city by the Vaijayanta gate where he was received by the gate-keepers (II.71.32-33). Disconsolate at the gloomy appearance of the town (II.71.35-43). Entered the palace (II.71.44). Became sad on seeing the deserted appearance of the palace (II.71.45-46). वीर्यवान् द्युतिमान् (II.71.1). श्रीमान् (II.71.2). भद्रः (II.71.8). नरव्याघ्रः (II.71.15). Not finding his father in his apartments went to his mother's (II.72.1). Touched the feet of his mother. धर्मात्मा (II.72.3). राजीवलोचनः (II.72.7). In reply to Kaikeyī's enquiries (II.72.4-6) said that he had reached Ayodhyā after spending seven nights on the way, that her father and brother were doing well and that he impelled by the messengers, had left behind his retinue. Then he made enquiries regarding his father (II.72.8-13). धर्माभिजनवान् शुचिः (II.72.16). महाबाहुः (II.72.17). देवसंकाशः (II.72.22). Wept to hear of

Daśaratha's death (II.72.16-22). मातंगसंकाशः, चन्द्रार्कसदृशः (II.72.23). Enquired of what disease he had died, whereabouts of Rāma and of the dying words of the late king (II.72.26-35). Enquired again regarding the whereabouts of Rāma etc. (II.72.39-40,43-45). Rebuked Kaikeyī for bringing about the death of Daśaratha and Rāma's exile. Then to take revenge expressed his desire to bring back Rāma from the forests and to instal him on the throne (II.73.2-27). Then he began to cry aloud with grief (II.73.28). Cursed and abused her vilely : tried to drive home the fact how Kausalya had been injured by her, then promised to set it right by installing Rāma on the throne and himself retiring to the forests (II.74.2-34). So saying he fainted out of anger (II.74.35,36). परंतपः (II.74.36). Coming to himself looked at his mother and then told his companions that he neither wanted the throne, nor would act according to the suggestions to Kaikeyī ; that he never knew that Daśaratha intended to crown Rāma as he was away at that time, nor did he

know anything about the exile of Rāma etc. (II.75.1-4). So saying accompanied by Śatrughna, proceeded towards Kausalyā's apartments and finding her lying unconscious embraced her (II.75.8-9). In reply to Kausalyā's words of grief (II.75.10-16) swore by all conceivable means that he had no hand in the affair (II.75.17-59). भ्रातृवत्सलः (II.75.63). So saying he dropped down unconscious at the feet of Kausalyā and spent the whole night in grief (II.75.64-65). At the suggestion of Vasiṣṭha (II.76.1-2) commanded his men to make arrangements for the cremation ceremony of Daśaratha. धर्मवित् (II.76.3). On seeing the corpse lamented bitterly (II.76.5-9). Ceased from weeping as Vasiṣṭha's request (II.76.12). Performed the Tarpaṇa ceremony (II.76.23). On the expiry of the period of mourning performed the Śrāddha ceremony on the twelfth day and bestowed various gifts on the Brāhmaṇas (II.77.1-3). On the morning of the thirteenth day wept aloud and lamented bitterly when he approached the spot of cremation to pick up the burnt bones (II.77.4-8).

Raised by the courtiers from the ground (II.77.9-10). Consoled by Vasiṣṭha (II.77.20-23). Instructed by priests did other works with the help of the courtiers (II.77.25-26). His refuge sought for by Kaikeyī (II.78.20). Restrained Śatrughna from belabouring Mantharā any more (II.78.21-23). On the fourteenth day after the death of Daśaratha, when offered the throne by the royal officers, humbly declined in favour of his elder brother, Rāma and expressed his desire to go to the forest and bring back Rāma after crowning him there. For this purpose ordered that the workmen should be directed to lay out a road (II.79.6-13).

Being roused from sleep in the small hours of the night following which Vasiṣṭha intended to crown him, was overtaken with extreme grief and saying that he was not the King, mourned the death of Daśaratha and the exile of Rāma (II.81.1-7). Cheered by the people when he proceeded towards the court (II.81.15). Shone brilliant when he appeared in the court (II.81.16). बुद्धिसम्पन्नः (II.82.1). कलहंसस्वरः युवा

(II.82.10). In reply to Vasiṣṭha's suggestion that he should forthwith occupy the throne (II.82.4-8) said that he could not ascend the throne which was the just inheritance of the saintly Rāma, and expressed his intention to set right his mother's misdeeds by bringing back Rāma from the forests (II.82.9-16). He also said that if he failed to bring back Rāma, he would live in the forests and that he wanted to start at once (II.82.18-20). Saying this he asked Sumantra to mobilise the army (II.82.21-22). Asked Sumantra to make ready his car (II.82.27). सत्यधृति, प्रतापवान्, दृढसत्यविक्रमः (II.82.29). Commanded Sumantra to ask the generals to collect their men as he was anxious to bring back Rāma without the least possible delay (II.82.30). On the day following started for the forests in his car with a large following (II.83.1-5). Broke his journey on the banks of the Gaṅgā at Śrīṅgaverapura, being desirous of performing the Tarpaṇa ceremony in honour of his father (II.83.19-26). वाक्यकोविदः (II.83.22). At the suggestion of Sumantra, sent for Guha

(II.84.14). महाप्राज्ञः (II.85.1). Thanked Guha for his offer of hospitality, then asked him to direct him to Bharadvāja's hermitage (II.85.2-4). आकाश इव निर्मलः (II.85.8). Assured Guha that he had never entertained feelings of hostility against Rāma whom he regarded as his father. On the contrary he was going to persuade him to come back (II.85.9-10). Highly praised Guha (II.85.12-13). At night slept with Śatrughna (II.85.14-15). But could not sleep on account of grief (II.85.16-21). Consoled by Guha. महानुभावः (II.85.22). धर्मप्रेक्ष्यः (II.85.16). अप्रमेयः (II.86.1). Fell into a deep reverie on hearing Guha's story (II.87.1). सुकुमारः, महासत्त्वः, सिंहस्कन्ध, महाभुजः, पुण्डरीकविशालाक्षः, तरुणः, प्रियदर्शनः, (II.87.2). Fainted after some time (II.87.3). Soon came to his senses and consoled Kausalyā ; then asked Guha to tell him where and on what bed Rāma etc. spent the night and what they lived on (II.87.12-13). When Guha had finished his story, examined Rāma's bed at the foot of the Iṅgudī tree (II.88.1). Gave way to a violent fit of grief on account of the banishment of Rāma

and Sītā, and praised Lakṣmaṇa for his devotion, said it was the might of Rāma that was protecting Ayodhyā--undefended as the town was just then, took a vow to lie down on bare ground to live on fruits and roots and to put on matted hair and bark from that day and to spend the latter part of his life in the forests while Rāma and Lakṣmaṇa would govern the kingdom, also promised to reside in the forests for good if Rāma refused to come (II.88.2-30). Spending the night there at day-break asked Śatrughna to get up and after summoning Guha requested him to arrange for the crossing of the Gaṅgā (II.89.1-2). In reply to Guha's enquiry said that he had slept well and requested him to arrange for the crossing of the river (II.89.6-7). Crossed the river in "Svastika" boat brought by Guha himself (II.89.13). Arrived at the outlying forests of Prayāga within a few hours after sun-rise (II.89.21). Left his army there and departed for the hermitage of Bharadvāja in the company of priests and courtiers (II.89.22). Leaving off his arms and wearing a pair of

cloths, he walked on foot (II.90.2). At sight of the hermitage left his ministers behind and proceeded with the priest alone (II.90.3). Saluted Bharadvāja (II.90.5). Received formally by the sage who enquired after his welfare (II.90.6-7). Enquired after the sage's welfare in return (II.90.8). Expressed regret when Bharadvāja suspected him of harbouring evil intentions towards Rāma. Assured him that it was done during his absence and against his will and that he was going to Rāma to persuade him to come back (II.90.14-18). Accepted Bharadvāja's invitation and agreed to halt there for the night (II.90.24). Politely refused the sage's offer to entertain him (II.91.2). In reply to Bharadvāja's enquiry (II.91.3-5) said that he had left his army behind for fear of creating disturbance in the hermitage (II.91.6-9). Brought his army there at the desire of the sage (II.91.10). At the request of Bharadvāja entered the well-furnished palace with his priests and courtiers and became mightily pleased with the arrangements made (II.91.36-37). Having

honoured the emblems of royalty and saluting the throne which he considered was being occupied by Rāma, took his seat near by holding the fly-whisk (II.91.38-39). Entertained with songs and dances by the Gandharvas and the Apsarās (II.91.41-45). Next morning waited on Bharadvāja with folded hands (II.92.1). In reply to the sage's enquiries (II.92.2-3) said that he and his men were mightily pleased with the arrangements made for entertaining them and requested him to direct him to Rāma's lodging place in Citrakūṭa (II.92.4-8). At the desire of Bharadvāja introduced his mothers severally (II.92.19-27). पुरुषव्याघ्रः (II.92.2). धार्मिकः (II.92.19). वचनकोविदः (II.92.20). Breathed hard with anger while introducing Kaikeyī. नरशार्दूलः (II.92.28). Took leave of the Rṣi and commanded his men to get ready (II.92.32). Himself travelled in a litter (II.92.37). Thus travelled he, surrounded by the mighty army which appeared like a wide sea (II.93.3-4). On reaching his destination described the scenic beauty of the Citrakūṭa hills to Vasiṣṭha and Śatrughna

(II.93.6-19) and asked his men to discover the whereabouts of Rāma and Lakṣmaṇa (II.93.20). When informed that the soldiers has seen trails of smoke (II.93.22-23) he cried for a halt, and proposed to go there accompanied by Sumantra and Dhṛti (II.93.25). अमित्रबलमर्दनः (II.93.24). Looked at the spot whence smoke was issuing (II.93.26). महाबलः महोत्साहः (II.97.2). भ्रातृवत्सलः रामस्य प्राणैः प्रियतरः (II.97.9). Commanded the army to retire quietly without disturbing the peace of the spot (II.97.29). Having disposed of the army, engaged Śatrughna and Guha with his followers to make a thorough search of the woodlands for Rāma and he himself also proposed to do the same with the help of the courtiers and priests, and said that till he could discover Rāma etc. his mind would not find rest (II.98.1-13). So saying entered the forests on foot and located the position of Rāma's cottage by climbing on a Sāla tree (II.98.14-16). Mightily pleased he proceeded towards the spot with his companions (II.98.17-18). Having posted his army went to see Rāma, describing

the route to Śatrughna (II.99.1). गुरुवत्सलः Instructed Vasiṣṭha to bring his mothers (II.99.2). Caught sight of Rāma's cottage (II.99.4-8) and thought that he had arrived at the spot indicated by Bharadvāja, beside the river Mandākinī, infested with mighty elephants and peopled by the sages (II.99.9-13). Having arrived at Citrakūṭa situated near the Mandākinī, lamented that he should have been the cause of Rāma's banishment and hoped to fall at the feet of Rāma etc. that day (II.99.14-17). Thus lamenting he stood before the cottage with its humble fitting and caught sight of Rāma seated in the Vīrāsana posture near the fire-altar along with Lakṣmaṇa and Sītā (II.99.18-28). At the very sight of Rāma, gave vent to his pent-up feelings in a choked voice and lamented that of all persons Rāma should have been reduced to such penury and blamed himself for it (II.99.29-36). So saying fell flat on the ground exclaiming "Ārya !", but overcome with grief he could speak no more (II.99.37-39). Embraced by Rāma and placed on the lap (II.100.1-3). जटिलः,

चौरवसनः (II.100.1). Being asked by Rāma and Lakṣmaṇa the reason of donning the matted hair and wearing barks as well as that of visiting the forest (II.101.1-3) requested Rāma to return with him to Ayodhyā and to occupy the vacant throne which rightfully belonged to him (II.101.4-13). Repeated the request and in this connection broke the news of father's death due to disappointment and asked him to perform the last rites and ceremonies in honour of the deceased (II.102.1-9). Nursed Rāma when he fainted on hearing the news of his father's death (II.103.5). Asked Rāma to perform the last rites of his father (II.103.17). Followed Rāma to the Mandākinī to perform the water offering ceremony (II.103.24-25). When Rāma and Vasiṣṭha had taken their seat, he sat down with his followers with folded hands (II.104.29-30). Spending the night mournfully invited Rāma to accept the throne to please the people as he was the born ruler of men (II.105.1-12). Finding Rāma determined not to return to Ayodhyā and accept the throne, Bharata with folded hands

and bowed head appealed to him to accept the throne and thereby do the duty of a true Kṣatriya and of a dutiful son as well as to remove the stain attached to his mother. Then he pleaded his youth and his inexperience. At last proposed to crown him then and there in the presence of all and to take him to Ayodhyā (II.106.2-32). Finding Rāma firm, proposed to take to hunger-strike (प्रत्युपवेशनम्) practised by the creditor Brāhmaṇa to realise his debts, and asked Sumantra to spread Kuśa grass on the doorway (II.111.12-14). Finding Sumantra hesitating, himself spread the Kuśa grass to lie down (II.111.15). Invited the opinion of his numerous followers (II.111.19). Offered to remain for fourteen years in the forests in place of Rāma for honouring the desire of their father (II.111.24-26). Prompted by the Invisible powers (II.112.3-6) with folded hands proposed that Rāma should accept the throne and for the present appoint a representative to govern the kingdom during his absence (II.112.9-13). Saying this he fell at his feet and pressed him

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hard to accept his proposal (II.112.14). राजशा-
दूलः (II.112.4). महाप्राज्ञः, महावृत्तः, महायशः (II.
112.5). Asked Rāma to place his feet on the
pair of sandals which during his absence would
look after the welfare of all (II.112.21). Taking
them away respectfully from Rāma, said that
he would wait for his return for fourteen years
clad in barks and with matted hair on, outside
the city and that if he failed to return after that
period, he would commit suicide (II.112.23-26).
Took leave of Rāma placing the sandals on the
head of a royal elephant. धर्मवित् (II.112.29).
Took his seat on the car along with Śatrughna
respectfully carrying the sandals (II.113.1). Ar-
rived at Bharadvāja's hermitage after rounding
the Citrakūṭa hills (II.113.3-5). Saluted the sage
respectfully. वीर्यवान् कुलनन्दनः (II.113.6). In reply
to Bharadvāja's enquiries (II.113.7) said that
Rāma was determined not to return, then at the
intercession of Vasiṣṭha had appointed the
sandals to represent him during his absence
(II.113.8-14). महात्मा (II.113.15). Highly praised
by Bharadvāja for his high mindedness

(II.113.16-17). Took leave of him (II.113.18-
19). Crossed the Yamunā and the Gaṅgā, then
passing through Śṛṅgaverapura arrived at
Ayodhyā which appeared to him dull, dark and
cheerless (II.113.20-24). The deserted ap-
pearance of Ayodhyā noted by him (II.114.19-
27). Entered the palace divested of Daśaratha
with tears in his eyes (II.114.28-29). Having
escorted his mothers to Ayodhyā, proposed to
reside at Nandi-grāma till the return of Rāma
(II.115.1-3). His proposal having been approved
by the counsellors (II.115.4-6) asked the
charioteer to get the car ready (II.115.7).
Taking leave of the mothers started for Nandi-
grāma accompanied by Śatrughna and his coun-
sellors (II.115.8-9), carrying the sandals on head
(II.115.12). Having arrived there, said that the
realm had been deposited with him as a trust
and that the sandals would look after the
welfare of the people (II.115.13-14). Then hold-
ing up the sandals he addressed the people in
the same strain (II.115.15-30). Began to reside
there clad in barks and donning matted hair,

with his court, regarding the sandals as the
living representative of Rāma (II.115.21-24).
His vow of asceticism admitted by Lakṣmaṇa
(III.16.27-34). पुरुषव्याघ्रः, धर्मात्मा (III.16.27).
अत्यन्तसुखसंवृद्धः सुकुमारः (III.16.30). पद्मपत्रेक्षणः, श्यामः,
श्रीमान् निरुदरः, महान्, धर्मज्ञः सत्यवादी, द्वीनिषेधः, जितेन्द्रियः
(III.16.31). प्रियाभिभाषी, मधुरः, दीर्घबाहुः अस्मिन्मः (III.
16.32). Gave a lie to the proverb that 'men
inherit the character of their mothers'
(III.16.34). Rāma's anxiety to meet him again
(III.16.39-40). सत्यवान्, ऋजुः धर्मकामार्थतत्त्वज्ञः. निग्रहानुग्रहे
रतः (IV.18.7). नयश्च विनयश्च उभौ यस्मिन् सत्यं च
सुस्थितम् देशकालवित् (IV.18.8). नृपतिशार्दूलः, धर्मवत्सलः
(IV.18.10). Remembered by Rāma (IV.28.55).
As seen by Hanūmān- चौरकृष्णाजिनाम्बरः, दीनः, कृशः,
आश्रमवासी, जटिलः, मलदिधोङ्गः, भ्रातृव्यसनकर्षितः, फलमूलाशनः,
दान्तः. तापसः, धर्मचारी, समुन्नतजटाभारः, बल्कलाजिनवासाः, नियतः
भावितात्मा, ब्रह्मर्षिसमतेजाः (VI.125.29-32). Ruled over
the entire world in the name of Rāma's sandals
with the help of officers (VI.125.32-34).
Hanūmān having informed him about the safe
return of Rāma (VI.125.36-39) fainted for joy,
then coming to himself embraced him and

drenched him with tears and gave valuable gifts to Hanūmān (VI.125.40-46). Delighted at hearing the name of Rāma after so many years, enquired how the union between Rāma and the Vānaras was brought about (VI.126.1-3). On hearing the account of Hanūmān (VI.126.4-54) exclaimed that his heart's desire was fulfilled (VI.126.55). सत्यविक्रमः, परवीरहा (VI.127.1). Then ordered Śatrughna to offer the thanksgiving oblations to all temples and caityas, to decorate the town profusely and to accord a public reception to Rāma (VI.127.1-5). Went to Nandigrāma to receive Rāma carrying the sandals on the head accompanied by his officers, citizens etc. (VI.127.16-22). After sometime enquired of Hanūmān if spoke the truth as he could see no trace of Rāma till then (VI.127.22-24). As soon the car drove near offered oblations and foot-wash to Rāma and respectfully saluted him (VI.127.35-37). When the car landed on earth, once more saluted and then embraced Rāma, then saluted Lakṣmaṇa and Sītā and then embraced the Vānara chiefs and courteously

received Sugrīva and Vibhīṣaṇa (VI.127.38-47). Helped Rāma to wear the sandals and declared that that day he was relieved of the trust deposited with him (VI.127.53-56). With folded hands begged of Rāma to accept the throne pleading his inability to continue the charge (VI.128.1-11). Shaved; bathed and dressed (VI.128.14-15). Held the reins of the horses that drew Rāma's chariot (VI.128.28). Under instructions from Rāma (VI.128.45) accommodated Sugrīva in Rāma's garden-house and requested him to despatch the Vānaras for fetching sea-water (VI.128.46-48). Was appointed Crown-Prince on the refusal of Lakṣmaṇa (VI.128.93).

Attended the court on the day following Rāma's coronation (VII.37.17). Gathered together the feudal chiefs on the abduction of Sītā (VII.38.24-25). Brought to Ayodhyā the rich presents offered by the chiefs (VII.39.11). Praised Rāma for thriving condition of the state (VII.41.17-22). At the desire of Rāma (VII.44.6-7) immediately set forth for the palace

(VII.44.7-8). Being showed in, found greatly agitated; then bowed down at his feet, was embraced in return and offered a seat (VII.44.14-18). On hearing Rāma's words (VII.44.17-20) became curious to know what had to say (7.44.21). In reply to Rāma's call for service (VII.62.7-8) offered to destroy Lavaṇa (VII.62.9). In accordance with Rāma's direction (VII.63.9-11) made the necessary arrangements for Śatrughna's coronation (VII.63.12). Went to see off Śatrughna (VII.72.21). On the arrival of Rāma, went to see him and was duly received (VII.83.1-2). Did not fall in with the proposal of Rāma to celebrate the Rājasūya (VII.83.2-8) for that would bring on a war of destruction (VII.83.9-15). His curiosity being aroused by the story of Ila as recited by Rāma (VII.87.1-29) further enquired what became of him (VII.88.1-3). Was moon-struck at the recital of the story (VII.89.1). On hearing the birth-story of Purūravā (VII.89.1-25) further asked what became of Ila (VII.90.1-2). In accordance with Rāma's instruction (VII.91.19-26) proceeded to

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the sacrificial area (VII.91.27). Attended on the royal guests (VII.92.5). At the desire of Rāma (VII.100.14-19) started for the land of the Gandharvas with his sons at the head of a large army (VII.100.20-24). Reached Kekaya in a fortnight (VII.100.25). Invaded the land of the Gandharvas in conjunction with Yudhājit (VII.101.1-3). At the end of a week destroyed three crores of Gandharvas (VII.101.5-8). Annexed the land and founded two capitals, Takṣaśilā and Puṣkalāvata from which his sons ruled over the Gāndhāra country. Returned to Ayodhyā after five years and reported the matter to Rāma (VII.101.10-18). At the desire of Rāma (VII.102.1-4) proposed to instal Prince Aṅgada in Kārupatha and Prince Candreketu in Candrakānta (VII.102.5-6). Went to the war (VII.102.10). Remained with Candraketu for a year, then returned to Ayodhyā (VII.102.12-14). Thus merrily lived on for 10,000 years (VII.102.15-17). Mortified to hear the proposed abdication of Rāma in his favour (VII.107.1-3) refused to accept the throne and proposed to

instal Lava and Kuśa instead, sending messengers at the same time to Śatrughna to inform him about their impending retirement (VII.107.5-8). Accompanied Rāma on the occasion of his great renunciation (VII.109.11).

BHARADVĀJA (i) (भरद्वाज) - A sage of Citrakūṭa according to whose advice Rāma set up his abode there (I.1.31). On his way home from Laṅkā Rāma broke his journey in his hermitage and sent Hanūmān to Bharata to inform him about his arrival (I.1.87). His meeting with Rāma foreseen by Vālmīki (I.3.15,37). Rāma found the sage seated in the midst of his disciples after worshipping the fire. महात्मा, ऋषि, संशितव्रतः, एकाग्रः तपसा लब्धचक्षुः (II.54.11-12). Received Rāma etc. hospitably and offered them various presents (II.54.17-19). धर्मात्मा (II.54.17). तप्ततपाः (II.54.18). मुनि (II.54.19). Told them that he knew the reason of their exile and invited them to 'stay with him (II.54.21-22) महामुनि (II.54.27). In reply to Rāma's objection (II.54.24-26) suggested the name of Citrakūṭa (II.54.28-32). ज्वलिततेजः

(II.54.36). सत्यशीलः (II.54.37). Next morning when Rāma, requested him to suggest the name of a place where he could stay (II.54.37) again proposed the name of Citrakūṭa (II.54.38-43). Performed the Svastyayana ceremony for the welfare of Rāma, etc., while they were starting for Citrakūṭa (II.55.1-2). Returned after describing to them minutely the route to Citrakūṭa (II.55.3-10). Bharata enquired of Guha about the route to his hermitage (II.85.4). ऋषिप्रवरः (II.89.22). ब्राह्मणः, महात्मा, देवपुरोहितः, विप्रवरः (II.89.23). Left his seat as he caught sight of Vasiṣṭha and asked the disciples to bring Arghyam. महातपाः (II.90.4). Recognised Bharata when he bowed down to him (II.90.5). Having honoured him with gifts of foot-wash, etc., enquired about his welfare. धर्मज्ञः (II.90.6). Made no enquiries about Daśaratha because he knew that he was dead (II.90.7). महायशः (II.90.9). Suspected Bharata of harbouring evil intentions against Rāma and spoke to him accordingly (II.90. 9-13). Mightily pleased with Bharata's reply (II.90. 14-18) informed him

regarding the whereabouts of Rāma, etc., and invited him to stay for the night with him (II.90.19-23). Offered to entertain Bharata (II.91.1). In reply to Bharata's civil hesitation (II.91.2) offered to entertain his retinue and enquired why he had left his army behind (II.91.3-5). Requested him to bring his army there (II.91.10). Entered the fire-temple and prayed to Viśvakarman and other gods to help him in entertaining his guests (II.91.11-22). परमर्षि (II.91.10). अप्रतिमेन तेजसा युक्तः, सुव्रतः (II.91.22). Requested Bharata to enter the palace (II.91.36). The garlands which grow up in the Caitra-rātha gardens were seen at Prayāga by the might of the great sage (II.91.48). Dismissed all the Gandharvas and the girls next morning (II.91.82). On the following morning finding Bharata waiting with folded hands, enquired if he had spent a pleasant night (II.92.2-3). उत्तमतेजाः (II.92.4). महातपाः (II.92.9). At the request of Bharata described to him the route to Citrakūṭa (II.92. 10-14). Saluted by the mothers of Bharata, requested him to introduce

him to them severally (II.92.14-19). महर्षि, महाबुद्धि, अर्थवित् (II.92.29). Advised Bharata not to blame Kaikeyī as the banishment of Rāma was for the benefit of the Devas, Dānavas and Ṛṣis (II.92.30-31). His hermitage visited by Bharata on his return journey (II.113.5). Saluted by Bharata, asked if he had seen Rāma (II.113.6-7). Highly praised Bharata for his high-mindedness (II.113. 16-17). In reply to Rāma's enquiries (VI.124.1-3) replied that all was well with Ayodhyā and that he knew everything that had happened abroad since his exile, then requested him to stay there for the night (VI.124.4-17). Granted the boon asked for by Rāma (VI.124.20). Came from the north to great Rāma on his return home (VII.1.6). महामुनि Married his daughter, Devavarṇinī to Viśravā (VII.3.3). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.4). BHARADVĀJA (भरद्वाज) - (ii) A disciple of Vālmīki who accompanied his preceptor to the Tamasā (1.2.4). Supplied the barks to the Ṛṣi (I.2.7).

BHĀRGAVA (भारगव) - His reconciliation with his wife Reṇukā referred to (I.51.11). Led a deputation of Ṛṣis to Rāma (VII.60.4). In reply to Rāma's anxious enquiry (VII.61.1) said that they were being oppressed by the Daitya Chief, Lavaṇa, so prayed for his destruction (VII.61.2-24). Warmly received Śatrughna when he visited those parts to kill Lavaṇa (VII.66.16). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.3).

BHĀSA-KARṆA (भासकर्ण) - A general of Rāvaṇa who at the desire of his master (V.46.1-17) fought a duel with Hanūmān and was killed (V.46.33-37). Son of Sumālin and Ketumatī (VII.5.38-40).

BHĀSĪ (भासी) - A daughter of Tāmra and Kaśyapa (III.14.17-18). Mother of fowls (III.14.18).

BHĪMA (भीम) - A Rākṣasa Chief whose palace was visited by Hanūmān (V.6.23).

BHRGU (भृगु) - (i) Name of a spring on the Himālayas (I.38.5).

BHRGU (भृगु) - (ii) A sage who granted a boon to Sagara and his wives who were practising auster-

ties for a hundred years (I.38.6) that one queen shall produce a single child and the other 60,000 (I.38.7-8). मुनि, सत्यवतो वरः (I.38.6). नरव्याघ्रः (I.38. 9). परमधार्मिकः (I.38.11). In reply to the queen's representation (I.38.9-10) said that that would depend on the desire of each (I.38.11- 12). His descendants cursed Hanūmān for creating disturbances in the hermitage (VII.36.32-34). Cursed Viṣṇu for having killed his wife (VII.51. 11-15). Then for fear of non-acceptance propitiated Viṣṇu (VII.51.15-16). Invited to act as a priest in a sacrificial session convened by Rājā Nimi (VII.55.9). On the completion of Nimi's sacrifice, offered to restore him to life (VII.57.12).

BHṚGU'S WIFE (भृगु -पत्नी) - Killed by Viṣṇu for having given refuge to the Daityas who had been defeated by the Devas (VII.51. 11-12).

BHṚGUTUṆGA (भृगुतुंग) - R̥cika with his family resided there. Ambarīṣa saw him there (I.61.11).

BHOGAVATĪ (भोगवती) - A town in the Pātāla, the capital of Vāsuki; invaded and captured by

Rāvaṇa (III.32.13). Situated on a peak of the Kuñjara hills-the home of serpents- विशालरथ्या, दुर्धर्षा, सर्वतः परिरक्षिता, पत्रगैः रक्षिता (IV.41.36-37). There resided the king of all serpents- Vāsuki. Sugrīva asked Aṅgada to ransack that town in search of Sītā (IV.41.38). शुभा. Defended by the serpents (V.3.5). Invasion by Rāvaṇa and the defeat of the Nāgas referred to (VI.7.3; VII. 23.5).

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MAKARĀKRA (मकराक्ष) - A Rākṣasa Chief to whose house Hanūmān set fire (V.54.14). Son of Khara, wide-eyed (VI.78.2) शूरमाली (VI.78. 4). In reply to Rāvaṇa's request (VI.78.1-3) consented to go to the battle-field (VI.78.4). रौद्रः, दुर्मति (VI.78.19). Taking leave of Rāvaṇa and borrowing a chariot and an army from the Master of Muster (बलाध्यक्ष), he drove to the battle-field at the head of his army disregarding all omens (VI.78.5-21). Bravely rushed headlong into the enemy's rank and put to flight the Vānara army (VI.79.1-7). Finding Rāma advancing towards him, bravely challenged him to

fight a duel with him (VI.79.9-16). Fought a duel with Rāma in the course of which lost his bow, chariot and pike and was at last killed with the Āgneya weapon (VI.79. 21-41).

MAGADHAS, THE (मगध) - Rājā of-Invited to attend the celebration of the Aśvamedha. शूरः सर्वशास्त्रविशारदः, प्राप्तिज्ञः परमोदारः, पुरुषर्षभः (I.13.26). Through which flowed the Soṇā hence called the Māgadhī (I.32. 9-10). Daśaratha offered the produce of-to appease the wrath of Kaikeyī (II.10. 37-38). Sugrīva asked Vinata to go there in quest of Sītā (IV.40.23).

MAṆGALA (मंगल) - A courtier of Rāma who with light talks sought to divert his master (VII.43.2).

MAṆI-BHADRA (मणिभद्र) - Defeated on the Kailāsa hills by Rāvaṇa's general Prahasta (VI.19.11). In compliance with Kuvera's order (VII.15. 1-2) attacked the Rākṣasas with 4,000 Yakṣas (VII.15. 3-6). Defeated Dhūmrākṣa in a duel was defeated by Rāvaṇa in turn, hence called पार्श्वमौलि (VII.15.10-15).

MATAṆGA (मतंग) - A Ṛṣi whose hermitage lay at the distance of 3 Krośas to the east of the

Krauñca forest (III.69.8). The forest called after him (मत्तङ्ग-वनम्) was situated at the foot of the R̥ṣyamūka hills overlooking the Pampā Lake. No fear from elephants in that quarter according to the R̥ṣi's desire (III.73. 28-31). The forest मेघघनप्रख्यं मृगपक्षिसमाकुलम् (III.74.21) inhabited by the disciples of Mataṅga R̥ṣi whose maid-servant was Śabarī (III.74. 22-27). The blood-drops oozing out of the dead body of Dundubhi having been wafted by the wind to his hermitage, cursed the Vānaras who durst to live there the next day (IV.11.48-58). मुनिसत्तमः (IV.11.51). महर्षि (IV.11.62). Did not grant an interview to Vālin when he approached him to beg his pardon (IV.11.62-63). His curse to Vālin repeated by Hanūmān, recalled by Sugrīva (IV.46.22).

MATTA (मत्त) - A Rākṣasa Chief whose palace was visited by Hanūmān (V.6.25). Hanūmān set fire to his house (V.54.13). Requested by Rāvaṇa to accompany the princes to the battle-field (VI.69.16). Fought a duel with R̥ṣava in the course of which lost his club and life (VI.70.49-

65). Son of Mālyavān and Sundarī (VII.5.34-36).

MATSYAS, THE (मत्स्य) - Daśaratha offered the produce of-to appease the wrath of Kaikeyī. समृद्धः (II.10.37-38). Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.11).

MADAYANTĪ (मदयन्ती) - (i) Queen of Rājā Vīryasaha, offered non-vegetarian dishes to Vasiṣṭha (VII.65.26). Stopped the Rājā when he was going to pronounce a counter-curse against Vasiṣṭha (VII.65.29-30). Propitiating Vasiṣṭha got the sentence reduced (VII.65.33).

MADAYANTĪ (मदयन्ती) - (ii) The devoted wife of Saudāsa (V.24.12).

MADRAKA (मद्रक) - A country in the north, to which Sugrīva sent Śatabala in search of Sītā (IV.43.11).

MADHU (i) (मधु) - A Daitya, killed by Viṣṇu with an invisible arrow (VII.63.22;69.26). The Earth with its hills was made out of his bones (VII.104.6).

MADHU (ii) (मधु) - A powerful Rākṣasa Chief who abducted Kumbhīnasī, a cousin of Rāvaṇa

(VII.25.22-27). At the intercession of Kumbhīnasī, Rāvaṇa contracted an alliance with him (VII.25. 38-51). The eldest son of Lolā, the Daitya; सुमहामति, महासुरः, ब्रह्मण्यः, शरण्यः, बुद्ध्या परिनिष्ठितः, an ally of the Devas, वीर्यसम्पन्नः (VII. 61.3-5). Received a powerful weapon from Śiva on certain conditions (VII.61.5-9). Pleaded that the weapon might remain with his descendants (VII.61. 10-11). Got it transmitted to his son Lavaṇa, built a noble mansion, married Kumbhīnasī, the daughter of Viśvāvasu and Analā. Died broken-hearted transferring the weapon to his son Lavaṇa (VII.61.3-19).

MADHUMATTA (मधुमत्त) - A courtier of Rāma who with light talks sought to divert his master (VII.43.2).

MADHUMANTA (मधुमन्त) - The capital of the Kingdom founded by Rājā Daṇḍa (VII.79. 17-18).

MADHURĀ (मधुरा) - A town founded by Śatrughna after the destruction of the Rākṣasa, Lavaṇa, the son of Madhu, in the land of the Śūrasenas. Took 12 years to build it. Situated on the

Yamunā; crescent in shape. Well-furnished with big mansions, squares, shops and streets; a centre of trade and inhabited by the members of the four Varṇas well-stocked with articles of trade, soon attracted the attention of traders (VII.70. 9-14).

MADHU-VANA, THE (मधुवन) - The preserved forest of Sugrīva, protected constantly by his maternal uncle Dadhi-mukha, at the sight of which the Vānara-companions of Aṅgada, sent out to the south in search of Sītā prayed for permission to drink honey (V.61.7-12). नन्दनो पमम्, दुमलतायुतम् (V.61.7). सर्वभूतानां अधृष्यम्, सर्वभूतमनोहरम् (V.61.8).

MADHU-SPANDA (मधुस्पन्द) - Son of Viśvāmitra; born while he was practising austerities. सत्य-धर्मपरायणः (I.57.3-4). Appointed by the sage to make arrangements for celebrating the sacrifice on behalf of Triśaṅku (I. 59.6). Refused to take the place of Śunaḥ-śepa to be victimised. Hence cursed by the father to lead the life of a Muṣṭika like the sons of Vasiṣṭha (I.62. 8-17).

MANU (i) (मनु) - A Prajāpati; son of Vivasvān and

father of Ikṣvāku 9I.70. 20-21). The land given away by him to Ikṣvāku traversed by the exiled Rāma (II.49. 12). Built Ayodhyā (II.71.18). His code quoted by Rāma for justifying his conduct towards Vālin (IV.18.30). दण्डधरः प्रभुः (VII.79.5). After placing his son Ikṣvāku on the throne, departed for heaven asking him to be particularly careful about the award of punishments (VII.79. 5-11).

MANU (ii) (मनु) - A daughter of Dakṣa and wife of Kaśyapa (III.14. 10-12). Gave birth to the human race divided into four Varṇas (III.14.29).

MANTRA-PĀLA (मन्त्रपाल) - A courtier of Bharata who went out to receive Rāma on his return (VI.127.II).

MANTHARĀ (i) (मन्थरा) - Daughter of Virocana. Killed by Indra when she wanted to destroy the earth (I.25.20).

MANTHARĀ (ii) (मन्थरा) - A slave-girl given to Kaikeyī by her father : ascended the top of the palace and witnessed the festive preparations going on in the city on the eve of Rāma's coronation (II.7.1-6). On learning from Rāma's

nurse that they were meant for honouring Rāma (II.7.10-11) got angry and descended from the roof of the palace and ran direct to Kaikeyī's apartments (II.7.12-13) कुब्जा (II.7.10). पापदर्शिनी (II.7.13). Reproached her for leading an idle life in the face of an impending danger (II.7. 14-15). In reply to Kaikeyī's anxious enquiries (II.7.17) told her of Daśaratha's partiality in appointing Rāma as the Crown-Prince and tried to rouse her to fight for the rights of her son (II.7. 19-30). वाक्यविशारदा (II.7.18). In anger cast off the ornaments she had received from Kaikeyī (II.8.1) and reproached her for exhibiting the gladness of her heart in the prosperity of co-wife's son; described Rāma as the natural enemy of Bharata for his claim was next to that of Rāma; and further said that her own position would be no better than that of a slave and that Bharata and his children would be no better off (II.8.2-12). On being told that Rāma was the rightful owner of the throne and that Bharata would succeed him in a hundred years (II.8. 13-19) said that Rāma on becoming king would

try to remove Bharata from the path of his ambition, as his greatest danger lay in him, therefore, she asked her to hatch plans for his banishment (II.8.21-39). At the request of Kaikeyī, invited her to pay attention to her suggestion (II.9.5-7). Reminded her of the promise made by Daśaratha while he was fighting with Śambara on behalf of his ally Indra to grant her two boons for saving his life. Asked her to press Daśaratha to fulfil that promise, viz., banishment of Rāma for fourteen years, and enthronement of Bharata. To achieve her purpose advised her to confine herself in the wrath-room (क्रोधागार) clad in dirty clothes for she was sanguine that Daśaratha was ready to burn himself to death in order to please her; also advised her to refuse all other offers (II.9.11-36). Her suggestion having been accepted by Kaikeyī, asked her to make haste (II.9.54). Incited Kaikeyī to wrest her demands by all means as the enthronement of Rāma would spell disaster for Bharata (II.9.60-61). The plans hatched by Kaikeyī communicated to her

(II.10.2). सुहृत् अर्थकामा, on hearing her plans became over-joyed as if success had already been achieved (II.10.4-5). Appeared in full dress at the main gate (II.78.5-7). The guards took her to Śatrughna and requested him to deal with her any way he liked. पापा नृशंसा (II.78.8-9). Caught hold of by Śatrughna (II.78.12). Thrown on the ground and pulled mightily, cried aloud (II.78.16). When pulled, her ornaments lay scattered (II.78.17). Released by Śatrughna at the instance of Bharata (II.78.24). Wept bitterly falling at the feet of Kaikeyī (II.78.25). Consoled by her (II.78.26). Abused by the followers of Bharata who went to meet Rāma (II.103.46).
MANDĀKINĪ, THE (i) (मन्दाकिनी) - A river which flowed to the north of the Citrakūṭa hills (II.92.11). The scenic beauties of its banks described by Rāma to Sītā (II.95.3-11). शुभजला रम्या (II.95.1). Bharata reached there (II.99.14). शिवा (II.103.23). रम्या पुष्पितकानना (II.103.24). शीघ्रस्रोता (II.103.25). The princes getting into the waters of the river offered water and balls of Iṅgudī fruits in memory of Daśaratha (II.103.

25-29). Bharata taking leave of Rāma went towards that river (II.113.3). Up the river dwelt the sage Suktīkṣṇa. पुष्पोद्भुपवहा (III.5.36). The sages dwelling there were oppressed by the Rākṣasas (III.6.17).

MANDĀKINĪ, (ii) THE (मन्दाकिनी) - Flowed past the Kailāsa hills; रम्या, नदीनामुत्तमा नदी, its surface over-spread with golden lotuses and other fragrant flowers, and frequented by the Devas, Gandharvas, etc. (VII.11.41-43).

MANDĀRA, THE (मन्दार) - A mountain utilised as the churning during the सागर-मन्थन episode (I.45.18). In the process of churning that पर्वतोत्तमः ran into the Pātāla region (I.45.27). Supported by Viṣṇu in the form of a tortoise (I.45.29-30). Sugrīva asked Hānūmān to send for the Vānaras living there (IV.37.2). Sugrīva asked Vinata to look for Sītā in the villages situated at the top of the hills (IV.40.25). There lived Pramāthī, the Vānara Chief (VI.27.27).

MANDEHAS, THE (मन्देह) - A class of Rākṣasas dwelling in the Lohita Sea. Every morning they died being struck by the Sun's rays, but regained

their life as soon as they dropped into the water.
शैलनिभाः, भीमाः, भयावहाः (IV.40. 41-43).

MANDODARĪ (मन्दोदरी) - The principal wife of Rāvaṇa. रूपसम्पन्ना. Hanūmān found her fast asleep (V.10.50). मुक्तामणिसमायुक्तैः भूषणैः सुविभूषिता (V.10.51). गौरी, कनकवर्णाभा, इष्टा, चारुरूपिणी (V.10.52). रूपयौवनसम्पदा (V.10.53). Daughter of Maya (VI.7.7). Mourned the death of her lord in the battle-field (VI.111. 1-91). Married to Rāvaṇa by her father (VII.12. 16-23). Give birth to Meghanāda (VII.12.28).

MAYA (मय) - The usurpation by him of her power of illusion belonging to the Asuras referred to (III.54.14). Built a mansion for himself on the Maināka hills (IV.43.30). महातेजाः मायावी (IV.51. 10). दानवमुख्यानां विश्वकर्मा (IV.51.11). Built the well-furnished houses situated within Ṛkṣa cave. Pleased Brahmā with penances lasting for a thousand years and by his favour acquired mastery over the Śilpa-śāstra of Śukrācārya. Lived for sometime in the pleasure-gardens accompanied by the Apsarā Hemā. Killed by Indra on that account (IV.51. 10-15). बलवान्

सर्वकामेश्वरः (IV.51.13). दानवपुङ्गवः (IV.51.14). Formed a matrimonial alliance with Rāvaṇa for fear of him (VI.7.7). While passing through the forests along with his daughter, Mandodarī, came across Rāvaṇa (VII.12.3-4). In reply to his enquiry (VII.12.4-5) narrated his life history, how being deserted by his lady-love, Hemā, he was wandering through the forests in search of a groom for his daughter, then enquired who he was (VII.12.5-14). Rāvaṇa having introduced himself (VII.12.14-15) married Mandodarī to him (VII.12. 16-19).

MARĪCI (मरीचि) - Son of Brahmā and father of Kaśyapa (I. 70.20). A Prajāpati who came after Sthāṇu (III. 14.8).

MARU (i) (मरु) - Son of Śiṅhagra and father of Praśuśruka (I.70.41).

MARU (ii) (मरु) - Son of Haryaśva and father of Pratīndhaka (I.71.9).

MARUTS, THE (मरुत) - While Mahādeva was sauntering with them on the confluence of the Gaṅgā and the Sarayū he was attacked by Kandarpa (I.23.11). Vanquished by Bali (I.

29.5). Appointed the Kṛttikās to feed the new-born babe (I.37.23). Withdrew after granting boons to Bhagīratha (I.42.25). The seven Mārutas were the lords of the 49 Maruts in fulfilment of Indra's boon to Diti (I.47. 3,8). Approached the Pitṛs and requested them to restore Indra's testicles (I.49.5). Their protection invoked by Kausalyā during Rāma's sojourn (II.25.8). Retired to the Merus to offer the evening prayers (IV.42. 41). Praised Rāma in suitable words on the occasion of his coronation ceremony (VI.128.30). At the desire of Indra (VII.27.4) held themselves ready to fight with Rāvaṇa (VII.27.5). Sallied forth from the town (VII.27.22). Accompanied Indra to fight with Rāvaṇa (VII.28.27). Routed the enemy (VII.28. 37-42). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VI.97. 7). Paid their respects to Viṣṇu (VII.110.13).

MARUTTA (मरुत्त) - A king who was initiated to a sacrifice when he was assailed by Rāvaṇa (VII.18.2). In reply to Rāvaṇa's challenge (VII.18. 6-7) enquired who he was (VII.18.8).

Accepted his challenge and was ready to fight when he was stopped by Saṁvarta on religious grounds (VII.18.11-17). राजर्षि परंपुरंजयः, made arrangements for holding a sacrifice on behalf of Ila, near the hermitage of Budha. A disciple of Saṁvarta (VII.90.14-15).

MALADAS, THE (मलद) - So called because received the Mala (dirt and filth) of Indra after he had killed the Asura Vṛttra (I.24.18-24). A flourishing country devastated by Tātakā and her son Mārīca (I.24. 25-28). स्फीतः जनपदः (I.24. 17). मुदितः घनधान्यतः (I.24.25). None dared to pass through (I.24.31).

MALAYAS, THE (मलय) - Hanūmān's visit foreseen by Vālmīki (I.3.28). The breeze from-blew in the hermitage of Bharadvāja (II.91.24). Frightened at the visit of Rāma and Lakṣmaṇa to the R̥ṣyamūka hills, Sugrīva with his companions migrated there (IV.2.14). A part of the R̥ṣyamūka hills (IV.5.1). सुचन्दनवनोद्देशः, महागिरि Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.14). Agastya R̥ṣi lived near them (IV.41.15-16). Seen by Hanūmān (V.1.193).

Rāma with his army of Vānaras passed by them (VI.4.71).

MAHĀ-KAPĀLA (महाकपाल) - A general of Dūṣaṇa who went to fight with Rāma (III.23.33). A सेनाग्रयायिन्, attacked Rāma with a big dart on the death of Dūṣaṇa (III.26.17-18). His head cut off by Rāma (III.26.20).

MAHĀ-GRĀMA (महाग्राम) - Sugrīva asked Vinata to go there in search of Sītā (IV.40.23).

MAHĀDEVA (महादेव) - Practised severe austerities on the confluence of the Gaṅgā and the Sarayū. स्थाणुः (I.23.10). Reduced to ashes Kandarpa for having tried to disturb the equilibrium of his mind (I.23. 11-13). महात्मा (I.23. 11). रुद्रः (I.23.12). देवेश्वरः (I.23.13). शितिकण्ठः, महातपाः (I.36.5). भगवान् महादेवः धीमान् (I.36.6). When married, began to enjoy the company of the Devī for a hundred divine years. Still no children were born to her. This upset the gods who requested him to save the creation by absorbing his energy himself (I.36. 6-11). देव देवः महादेवः, लोकस्य अस्य हिते रतः (I.36.9).

सुरोत्तमः (I.36.10). सर्वलोकमहेश्वरः (I.36.12). For the

sake of preserving the peace of the world agreed to do so in co-operation with Umā (I.36.13). But at the same time asked them to name the receptacle that would hold his dislodged energy (I.36.14). वृषभध्वजः The Devas having suggested the name of the Earth (I.36.15) discharged the energy which soon overspread the Earth including the forests and mountains (I.36.16). This was at once changed into a white mountain by the Devas with the help of Agni, on which there grew up a glowing thicket of reeds in which was born Kārtikeya- because he was born of fire (अग्निसम्भवः) (I.36. 17-20). शिवः (I.36.19). Finding the Devas and the Earth in trouble the Great God withdrew to the west with Umā to practise austerities on the northern summit of the Himālayas (I. 36. 25-26). शङ्करः (I.39.4). Bhagīrātha asked by Brahmā to employ him to break the fall of the Gaṅgā, as nobody else was capable of doing that on earth (I.42. 23-24). हरः (I. 42.23.) शूलिन् (I. 42.24.) सर्वलोकनमस्कृतः, उमापति, पशुपती (I.43.2). Pleased with Bhagīrātha assured the Rājā that he would receive the

falling Gaṅgā on his head (I.43.2-2). Accordingly the Gaṅgā fell on his head with great force and even thought of carrying him to the nether regions along with the current (I.43.5-6). Reading her intentions resolved to absorb her. त्रिनयनः (I.43.7). For many years kept her confined in the labyrinth of his matted hair (I.43.7-9). Being pleased with the austerities of Bhagīratha released her and left her fall into the Bindu Lake (I.43.10-11). Pressed by Viṣṇu and the Devas took the हलाहल poison emitted by Vāsuki during the सागर-मन्थन episode (I.45.21-26). देवदेवश्चरः प्रभुः (I.45.22). रुद्रः, शूलधरः (I.45.23). देवेशः भगवान् हरः (I.45.26). Appeared before Viśvāmitra engaged in practising austerities. वृषभध्वजः वरदः (I.55.13). Granted him the boon asked for (I.55.18). On the destruction of Dakṣa's sacrifice taking aim threatened to break the limbs of the Devas with the great bow. When the Devas sang his praise, he was pleased and handed over the bow to them (I.66.9-12). भवः (I.66.11). देवदेवः (I.66.12). The Devas gave one of the great bows, called after him Śaiva

to him to kill the Asura Tripura with (I.75.12). Curious to know who was the more powerful Śiva or Viṣṇu, Brahmā sowed the seed of dissension between them. In the war that followed Śiva was vanquished and his hold on the bow was gone. So disgusted with it he passed it on to Rājaraṣi Devarāta of Videha (I.75.14-21). त्र्यम्बकः त्रिपुराघ्नः (I.75.12). त्रिलोचनः (I.75.18). Kausalyā's devotion to Śiva referred to (II.25.43). The Gaṅgā confined in the folds of his matted hair (II.50.25). Rāma offered an oblation in his honour at Citrakūṭa (II.56.31). Burnt to death Andhaka Daitya in Śvetāranya (III.30.27). Reduction of Kāmadeva to ashes referred to (III.56.10). Destruction of Tripura at his hands referred to (III.64.72). In ancient times performed a sacrifice at the foot of a tree on the Himālayas (IV.37.28). विश्वात्मा, एकादशात्मकः शम्भुः. Dwelt on the Somagiri hills in the north (IV.43.25). Killed Tripura (V.54.30). Fought a duel with Andhaka (VI.43.6). Pleased with the Devas predicted that a woman would bring about the ruin of the Rākṣasas. त्रिपुराहा,

वृषभध्वजः (VI.94.34-36). Appeared before Rāma and admonished him for ill-treating Sītā (VI.117.2-9). When Rāma restored Sītā to favour (VI.118.21) advised him to return home to continue the Ikṣvāka line and to perform a Horse Sacrifice, then pointed out to him Daśaratha, who was waiting above (VI.119.1-8). While passing through the Maṇḍara regions by the aerial route on a hill, took pity on the weeping child, Sukeśa, and out of pity increased his age, made him immortal and gave him a flying town (VII.4.27-30). शिवः (VII.4.27). भवः, त्रिपुरसूदनः (VII.4.28). अक्षरः, अव्ययः (VII.4.29). देवदेवः महादेवः, जगत्सृष्टयन्तकर्त्ता, अजः अव्यक्तरूपी, सर्वलोकानाम् आधारः, आराध्यः, परमः गुरुः, कामारि (VII.6.1-3). भगवान् प्रजाध्यक्षः (VII.6.4). कपर्दी नीललोहित (VII.6.9). In reply to the appeal made by the Devas (VII.6.1-8) pleaded his inability to kill the Mālyavān brothers, hence advised them to approach Viṣṇu (VII.6.9-12). Pleased with his austerities, formed a close friendship with Kuvera (VII.13.26-31). When Rāvaṇa tried to raise the hill on which he was amusing himself

himself (VII.16. 25-26) pressed it slightly with the big toe (VII.16.27). Being pleased with Rāvaṇa for his devotion (VII.16. 28-34) released his arms and permitted him to go anywhere he liked and called him Rāvaṇa because of his loud wails (VII.16.35-39). नीलकण्ठः (VII.16.32). शङ्करः (VII.16.33). शम्भुः (VII.16.40). Complying with Rāvaṇa's prayers (VII. 16. 40-42) gave him the broad-sword called the Candra-hāsa and a long lease of life (VII.16.43-44). On the recommendation of Brahmā (VII.36.7-9) granted Hanūmān the boon of indestructibility (VII.36.18). On certain conditions gave a weapon to Madhu (VII.61. 5-9). At his intercession (VII.61. 10-11) agreed to pass it on to his son Lavaṇa (VII.61. 12-14). सर्वभूतपति (VII. 61.12). At the spot where Kārtikeya was born, was sporting with Umā, assuming the form of a woman. हरः दुर्धर्षः, उमेशः गोपतिध्वजः. There every man and eunuch turned females (VII.87. 11-14). उमापति (VII.87.17). Ila having taken refuge with him (VII.87.17-18) offered to grant him boons except making him

a male once again (VII.87. 19-20). Being pleased with the Horse Sacrifice performed by Marutta on behalf of Ila (VII.90. 14-15) enquired of the Ṛṣis how he could help the Rājā (VII.90. 16-18). Then at the request of the Ṛṣis (VII.90. 18-19) once again made Ila a man (VII.90.19-20).

MAHĀNADĪ, THE (महानदी) - A river in the south. Sugrīva asked Aṅgada to go there in search of Sītā (IV. 41.9).

MAHĀNĀDA (महानाद) - An officer of the Rākṣasa Lord Prahasta who followed his chief to the battle-field (VI.57.30). Slaughtered the Vānaras mercilessly (VI.58.19). Killed by Jāmbavān (VI.58.22).

MAHĀPADMA (महापद्म) - One of the regional elephants who supports the earth on the head in the south. Honoured by Sagara's sons while they were digging the nether worlds (I.40. 17-19). सुमहत्पर्वतोपमः (I.40.18).

MAHĀPĀRŚVA (महापार्श्व) - A Rākṣasa Chief whose palace was visited by Hanūmān (V.6.17). Hanūmān found him waiting near Rāvaṇa's

throne. मन्त्रतत्त्वज्ञः (V.49.11). Hanūmān set fire to his house (V.54.9). In Rāvaṇa's court stood ready with his arms to kill Rāma, etc. (VI.9.1). महाबलः (VI.13.1). Advised Rāvaṇa to commit rape on Sītā if she did not yield (VI.13.1-8). Placed in charge of the southern town-gate (VI.36.17). Being wounded by Rāma fled from the battle-field (VI.44.20). Mourned the loss of his brothers Kumbhakarṇa (VI.68.8). Accompanied the prince to the battle-field (VI.69.19). Holding a huge club in his hand (VI.69.32) communicated the orders of Rāvaṇa (VI.95.21). to the Masters of Muster (VI.95.22). At the desire of Rāvaṇa took his seat on a car (VI.95.39). On the death of Mahodara pressed hard the Vānara army, then fought a duel with Aṅgada, but was killed (VI.98.1-22). Accompanied Sumālī to the battle-field to fight against the Devas (VII.27.28). Followed Rāvaṇa to fight with Arjuna (VII.32.22).

MAHĀMĀLĪ (महामाली) - A general of Khara who went to fight with Rāma (III.23.32). महावीर्यः बलाध्यक्षः. Attacked Rāma with his army at the

command of Khara (III.26.27-28).
MAHĀRUNA, THE (महारुण) - Hills. Sugrīva asked Hanūmān to send for the Vānaras living there (IV.37.7).
MAHĀROMĀ (महारोमा) - Son of Kīrtirāta and father of Svarṇaromā (I.71.11-12).
MAHĀVĪRA (महावीर) - शूरः प्रतापवान् Son of Bhadrātha and father of Sudhṛti (I.71.7).
MAHĪ, THE (मही) - A river. Sugrīva asked Vinata to go there in search of Sītā (IV.40.22).
MAHĪDHRAKA (महीध्रक) - Son of Vibudha and father of Kīrtirāta (I.71.10-11).
MAHENDRA, THE (महेन्द्र) - Mountains. Where Paraśurāma retired after making a gift of the universe to Kaśyapa (I.75.8; 25-26). Whence he came to try the strength of Rāma (I.75.26). On being defeated Paraśurāma returned there (I.76.22). Sugrīva asked Hanūmān to send for the Vānaras living there (IV.37.2). Placed by Agastya in the midst of the sea. चित्रसानुनगः, श्रीमान् पर्वतोत्तमः, जातरूपमयः, नानाविधैः नगैः फुल्लैः लताभिः, उपशोभितः, देवर्षियक्षादिभिः शोभितः, सुमनोरमः. Visited by Indra on Parvan days (IV.41.20-23). Supārśva

to have his prey stood obstructing the door (IV.59.12). शिलासङ्कटशालिन् (IV.67.36). नानादुम विकीर्णः, धातुनिष्पन्दशोभि (IV.67.38). नानाविधैः पुष्पैः वृत्तः, मृगसेवितशाद्वलः, लताकुसुमसंवाधः, नित्यपुष्पफलदुमः (IV.67.40). सिंहशार्दूलसहितः, मत्तमातङ्गसेवितः मत्तद्विजगणोदघुष्टः, सलिलोत्पीडसङ्कुलः (IV.67.41) धातुभिः समलकृतः (V.1.5). कामरूपिभिः आविष्टः, सपरिच्छदैः यक्षकिन्नरादिभिः अभीक्ष्णः (V.1.6). Hanūmān stood on a valley of the गिरिवर ready to jump across the sea (V.1.7). Shook under the weight of Hanūmān's feet till the flowers dropping from the trees decked the slopes, and water gushed forth from its sides and huge stones were displaced and the various inhabitants left the hills (V.1.7-26). Hanūmān on his return journey roared aloud at sight of (V.57.14-15). Rāma ascending the peaks saw the sea (VI.4.92-93).

MAHODAYA (i) (महोदय) - A town founded by Kuśanābha--a son of Kuśa (I.32.6).

MAHODAYA (ii) (महोदय) - Refused to attend the sacrifice celebrated by Viśvāmitra in favour of Triśaṅku (I.59.12). Hence cursed by the sage to attain the status of a Niṣāda (I.59.20-21).

MAHODARA (महोदर) - A Rākṣasa chief whose palace was visited by Hanūmān (V.6.19). Stood ready with his arms to kill Rāma etc. in Rāvaṇa's court (VI.9.1). At the desire of Rāvaṇa (VI.29.16) presented the spies to him (VI.29.16). Put in charge of the southern town-gate (VI.36.17). Being wounded by Rāma fled from the battle-field (VI.44.20). नवाकौदितताम्रचक्षुः Accompanied Rāvaṇa to the battle-field riding on an elephant (VI.59.17). नैर्ऋतयोधमुख्यः (VI.60.81). In reply to Kumbhakarna's proposal (VI.60.78-80) suggested that he should proceed to the battle-field after taking instructions from the King (VI.60.81-82). Admonished Kumbhakarna for parading his wisdom in the presence of the King (VI.64.1-10). Described his braggings viz. that he would alone go to battle-field-as sheer foolhardiness (VI.64.11-18) then turning towards Rāvaṇa advised him to take recourse to deceitful practices to win over Sītā (VI.64.19-36). Mourned the loss of his brother Kumbhakarna (VI.68.8). Accompanied the Princes to the battle-field riding on an

elephant and armed from tip to toe (VI.69.19-21). On the death of Narāntaka made a rush at Aṅgada riding on an elephant (VI.70.1-2). पौलस्त्यः, वेगवान् (VI.70.1-2). Broke the trees flung by Aṅgada with the crow-bar and struck at his heart with a dart (VI.70.6-19). Fought a duel with Nīla in the course of which he was severely wounded (VI.70.27-31). At the desire of Rāvaṇa took his seat on a car (VI.95.39). In obedience to Rāvaṇa's orders (VI.97.1-5) made a dash at the Vānara army and annihilated it ; then fought a duel with Sugrīva, but was killed (VI.97.6-33). Accompanied Sumālī to congratulate Rāvaṇa (VII.11.2). Accompanied Rāvaṇa in his expedition against Kuvera (VII.14.1-2). Massacred the Yakṣas (VII.14.16). Killed a thousand Yakṣas (VII.15.7). During the fight with Varuṇa's sons unseated them from their cars but was wounded (VII.23.36-41). Overwhelmed in the action against Māndhātā (VII.23(c).34). Accompanied Sumālī to fight against the Devas (VII.27.28). Taking a bath in the Narmadā gathered flowers for Rāvaṇa

(VII.31.35-37). Followed Rāvaṇa to fight with Arjuna (VII.32.22).

MĀṆDA-KARṆĪ (मान्दकर्णि) - A Ṛṣi of the Daṇḍaka forests whose hard penances so far terrified the Devas that they deputed five Apsarās to divert his attention. They succeeded in doing so. The Ṛṣi then regaining his youth began to live under the waters of the Pañcāpsara lake-his own creation with them as wives (III.11.11-19). महामुनिः (III.11.12). दृष्टपरावरः (III.11.16).

MĀṆDAVĪ (माण्डवी) - Daughter of Kuśadhvaṇa, married by the Janaka to Bharata (I.73.31-32). Received warmly by the mothers-in-law (I.77.10-12). Visited the temples and saluted the superiors (I.77.13). Enjoyed the company of her husband (I.77.14).

MĀTANGĪ (मातङ्गी) - A daughter of Krodhavaśā and Kaśyapa (III.14.22). Mother of the elephants (III.14.26):

MĀTALI (मातलि) - The charioteer of the Devas. In obedience to Indra's order (VI.102.6-7) took the divine car to Rāma on earth and offered to

work as his charioteer (VI.102.8-16). Rāvaṇa pierced him with numerous arrows (VI.102.28). In response to Rāma's wish (VI.106.9-13) drove the chariot steadily. सुसन्धि (VI.106.14). The arrows discharged by Rāvaṇa flew past without hurting him (VI.107.40-41). When Rāma was tired of cutting the quickly growing heads of Rāvaṇa and despaired of success (VI.107.54-67) advised him to employ the Brāhma weapon manufactured by Brahmā himself (VI.108.1-2). With the permission of Rāma (VI.112.4-5) returned to heaven with the chariot (VI.112.5-6). In obedience to Indra's command (VII.28.23) brought out his divine car (VII.28.24). Indrajit pierced him with arrow shots (VII.29.24).

MĀNĀSA LAKE, The (i) (मानस) - Created at will by Brahmā (I.24.8-9). From which issued the Sarayū (I.24.10).

MĀNĀSA, The (ii) (मानस) - A range of hills near the Kailāsa hills. विहगालयः Sugrīva asked Śatābala to ransack its sides and caves in search of Sītā (IV.43.28-29).

MĀNDHĀTĀ (मनघाता) - Son of Yuvanāśva and father of Susandhi. पृथ्वीपतिः (I.70.25-26). Punished a Śramaṇa for committing an incestuous sin (IV.18.33). महातेजाः सप्तद्वीपेश्वरः महान् (VII.23(c).22). In the Soma-Loka fought an indecisive action against Rāvaṇa till Pulastya and Gālava intervened (VII.23(c).26-56). King of Ayodhyā, बली, वीर्यवान्. Resolved to make a conquest of the heavens, after conquering the whole world (VII.67.5-6). In reply to Indra's persuasive words (VII.67.7-11) enquired which parts of the world remained unconquered (VII.67.12). Abashed at Indra's reply (VII.67.13) proceeded to fight against Lavaṇa, when he along with his army, was destroyed (VII.67.14-22).

MĀYĀVIN (मायाविन) - An Asura who was on inimical terms with Vālin. He was the son of Dundubhi (IV.9.4). तेजस्विन्. One night challenged Vālin to fight with him (IV.9.5). Chased by Vālin and Sugrīva, took to flight and entered a deep cave (IV.9.9-11). There killed by Vālin with his well-wishers (IV. 10.20). Son

of Maya and Hemā (VII.12.13).

MĀRĪCA (i) (मारीच) - A Rākṣasa whose help was sought for by Rāvaṇa when he was enraged at hearing the destruction of his relatives at the hands of Rāma (I.1.49-50). Tried to dissuade Rāvaṇa from his purpose of mischief-making but the latter heard him not (I.1.51). He, however, accompanied Rāvaṇa to the hermitage of Rāma, and helped him in abducting Sītā by drawing off the brothers far from the hermitage (I.1.52). His death foreseen by Vālmīki (I.3.20). Put obstruction on the way of Viśvāmitra's performance of sacrifice by throwing blood and meat on the sacrificial altar (I.19.5-6). वीर्यवान्, सुशिक्षितः (I.19.5). वीर्योत्सिक्तः (I.19.12). Son of Sunda (I.20.25). Son of Tāṭakā; शक्रपराक्रमः, वृत्तबाहुः, महाशीर्षः विपुलास्यः, महान्तनुः, राक्षसः, भैरवाकारः, नित्यं त्रासयते प्रजाः, wholly devastated the Maladas and the Karūṣas (I.24.27-29). Transformed into a Rākṣasa through curse (I.25.9). On the destruction of Sunda, made a rush at Agastya who changed him into a Rākṣasa (I.25.10-12). Being angry devastated the regions colonised by Agas-

tya (I.25.14). While Viśvāmitra was engaged in performing the sacrifice, made a terrific noise in the sky (I.30.10). Produced illusions in the sky and appeared with host, when Rāma caught sight of him (I.30.11-13). Struck at the heart by Rāma with the Mānava weapon (I.30.17). Dropped down into sea unconscious (I.30.18-19). Received Rāvaṇa with due ceremony and enquired about the cause of his untimely visit (III.31.36-38). तटकेयः (III.31.36). When Rāvaṇa asked him to help him in abducting Sītā (III.31.40-41) persuaded him not to disturb the sleeping lion (III.31.41-49). Lived in a beautiful hermitage on the other side of sea (III.35.37). कृष्णाजिनधरः जटामण्डलधारि, नियताहारः, राक्षसः (III.35.38). Received Rāvaṇa with due forms and enquired about the reason of his repeated attentions (III.35.39-41) वीर्यं युद्धे च दर्पे च न ह्यस्ति सदृशोऽस्य, महान् शूरः, महामायाविशारदः (III.36.16). महात्मा (III.36.22). Greatly upset by Rāvaṇa's proposal proceeded to give him a piece of well thought-out advice (III.36.22-24). Began with contradicting Rāvaṇa for misrepresenting the

character of Rāma, described his true character, his skill in the art of warfare his own experience, then solemnly warned him of the risk he was running on account of Sītā; lastly he advised him to consult Vibhīṣaṇa and other experienced statesmen (III.37.38). Related one more experience, viz. when he attacked Rāma in the Daṇḍakas in the form of a flesh-eating deer accompanied by two more Rākṣasas. His companions were killed while he saved himself by taking to flight (III.39.1-14). Since then he had taken to asceticism and had been suffering from Rāma-phobia (III.39.14-18). Prayed to Rāvaṇa, to leave him alone and to enquire into the true cause of Khara's discomfiture (III.39.19-25). After having admonished Rāvaṇa for undertaking that ill-advised piece of business and foretelling the risk he was fondly running into (III.41.2-20) gave way and consented to carry out his order (III.42.1-2). Congratulated by Rāvaṇa (III.42.6-8). Took his seat on the car along with Rāvaṇa and passing through many countries and towns arrived in the vicinity of

Rama's hermitage in the Daṇḍakas (III.42.9-11). At the desire of Rāvaṇa assumed the form of a beautiful silver-spotted, lapus-lazuli-footed and jewel-horned deer (III.42.14-19); roamed, frisked and ran about the hermitage to attract the notice of Sītā; nor did he devour the deer which came to form an acquaintance with him (III.42.20-30). Seen fondly by Sītā who was picking up flowers just then (III.42.33-34). नृशंसः, अकृतात्मा (III.43.39). Chased by Rāma, he at times leapt into sight, while at others went out of it (III.44.3). Sometimes he stood on the end of his feet, at times ran into the depth of forests looking behind, sometimes sharpened the edge of Rāma's desire by coming near, while at others he flew into the sky out of fright. At times he appeared full in sight while at others he vanished in the heart of the forests (III.44.5-6). Thus by appearing in and disappearing from sight, drew away Rāma a long way off from the hermitage (III.44.7-8). Again roused the cupidity of Rāma when he shewed himself in the midst of a flock (III.44.10). But disappeared

as soon as Rāma gave the chase (III.44.11). When he again appeared in sight, his heart was pierced by a sharp arrow (III.44.15-16). Sprang as high as a palm-tree and then dropped down groaning aloud (III.44.16-17). At the time of death gave up his assumed form and remembering the instruction of Rāvaṇa, cried out imitating the voice of Rāma "Ah Sītā, O Lakṣmaṇa"! So saying gave up the ghost (III.44.17-21).

Accompanied Sumālī to congratulate Rāvaṇa (VII.11.2). Accompanied Rāvaṇa in his expedition against Kuvera (VII.14.1-2). Fought a duel with the Yakṣa chief Saṇyodha-Kaṇṭhaka and put him to flight (VII.14.21-23). Killed 2000 Yakṣas (VII.15.8). In reply to Rāvaṇa's puzzle (VII.16.3-5) suggested that the motion of the car might have stopped for want of Kuvera--its lawful owner. बुद्धिकोविदः (VII.16.6-7). Took to flight when he fought with Anaraṇya (VII.19.19). Congratulated Rāvaṇa when he came back after defeating Yama (VII.23.3). Accompanied Sumālī to the battle-field to fight against the Devas (VII.27.28).

MĀRĪCA (ii) (मारीच) - A Vānara chief, son of the great sage Mārīca. महाकपिः, कपिवरैः वृत्तः, महेन्द्रसदृशद्युति, बुद्धिविक्रमसम्पन्नः, वैनतेयसमद्युति Sugrīva proposed to send him to the west in search of Sītā (IV.42.3-4).

MĀRĪCAS, THE (iii) (मारीच) - Vānara chiefs, sons of Marīci, whom Sugrīva proposed to send to the west in search of Sītā. महाबलाः (IV.42.4).

MĀRUTA (मारुत) - The Wind Gods. Through fear of Rāvaṇa do not blow (I.15.10). In compliance with Brahmā's desire produced Hanūmān to render aid to Rāma (I.17.16). Born of the foetus of Diti cut into seven parts by Indra (I.46.18). Seven in all--the lords of 49 Maruts (I.47.3). Move in the Vātaskandha skies (I.47.4). One resides in the Brahma-Loka, one in Indra-Loka, the third was the Divya-Vāyu and the remaining four presided over the four quarters of the world (I.47.4-6). Named as such because Indra while cutting it said मा रुद (don't weep) to the weeping foetus (I.46.20).

MĀRKAṇḌEYA (मार्कण्डेय) - The long-lived; a sacrificing priest to Daśaratha (I.7.5). On the

way to Mithilā, the conveyance carrying him preceded that of Daśaratha (I.69.5-6). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a king without delay (II.67.5-8). Being summoned by Rāma entered his presence-chamber and was duly received (VII.74.4-5). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII.96.3).

MĀLAVA (मालव) - A country. Sugrīva asked Vinata to go there in search of Sītā (IV.40.22).

MĀLINI, THE (मालिनी) - A river flowing between Aparā-tāla and Pralamba. The messengers of Vasiṣṭha on their way to Kekaya kept close to the course of this river (II.68.12).

MĀLĪ (माली) बलिनां वरः - Son of Sukeśa and Devavati (VII.5.4-6). Pleasing Brahmā with his austerities, obtained the boon of victory and immortality. रात्रिचरः began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII.5.9-21). Occupied Laṅkā at the suggestion of Viśvakarman (VII.5.28-29). Married Vasudā, the

daughter of Narmadā and begot four sons (VII.5.41-43). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII.5.44-45). In reply to Mālyavān's appeal (VII.6.23-38) advised him to destroy the Devas forthwith, who had incited Viṣṇu against them (VII.6.39-44). Left Laṅkā for the heavens disregarding all omens to fight against the Devas (VII.6.45-62). Fought a duel with Viṣṇu in the course of which wounded Garuḍa but was killed with the discus let off by Viṣṇu (VII.7.31-44).

MĀLYAVATĪ, THE (माल्यवती) - सुतीर्थाः - A river flowing through Citrakūṭa (II.56.35).

MĀLYAVĀN, THE (i) (माल्यवान्) - गिरीणामुत्तमः गिरि Keśarī left these hills for the Gokarṇa (V.35.79-80).

MĀLYAVĀN (ii) (माल्यवान्) - A Rākṣasa chief, maternal grand-father of Rāvaṇa; (VI.35.6). Setting forth many reasons tried to persuade Rāvaṇa to make peace with Rāma by returning Sītā (VI.35.6-35). Being scolded by Rāvaṇa (VI.36.1-13) withdrew from court holding his peace (VI.36.14-15). Helped Vibhīṣaṇa in per-

forming the last rites of Rāvaṇa (VI.111.107). Son of Sukeśa and Deva Vatī (VII.5.4-6). Pleasing Brahmā with his austerities, obtained the boon of victory and immortality. रत्नचक्रः Began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII.5.9-21). Occupied Laṅkā at the suggestion of Viśvakarman (VII.5.28-29). Married Sundarī, the daughter of Narmadā and begot several children (VII.5.34-36). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII.5.44-45). On learning the attempts made by the Devas to subvert him, took counsel with his brothers and invited them to devise means to avert the catastrophe (VII.6.23-38). Left Laṅkā for the heavens to fight against the Devas disregarding all omens (VII.6.45-62). Fled to Laṅkā on the death of Mālī (VII.7.45). Scolding Viṣṇu for killing the flying enemy, challenged him to fight with him (VII.8.1-5).

Fought a duel with Viṣṇu in the course of which wounded his opponent and Garuḍa, but

took to flight when Garuḍa fanned him furiously with the wings (VII.8.9-20).

MĀHIṢAKA (माहिषक) - A country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.10).

MITRA (मित्र) - Was ruling over Varuṇa's realm conjointly with Varuṇa (VII.56.12). Cursed Urvaśī for dallying with Varuṇa in spite of her previous engagement. Doomed her to descend to the earth, as the wife of Rājā Purūravā (VII.56.22-25). Obtained the position of Varuṇa by celebrating the Rājasūya. शत्रुनिवर्हणः (VII.83.6).

MITRAGHNA (मित्रघ्न) - A Rākṣasa chief who fought with Rāma (VI.43.11). Killed by Rāma (VI.43.26).

MITHI (मिथि) - Son of Nimi and father of Janaka (I.71.4). Born of the lifeless body of Nimi; called Mithi because churned out (मथ्) also called Janaka and Vaideha as well, because born of a bodiless being. महतेजा (VII.57.19-20).

MITHILĀ (मिथिला) - Viśvāmitra and Rāma went to--from Viśālā (I.48.9). Ruled over by the

Janaka; शुभा पुरी at the sight of which all travellers exclaimed साधु साधु (I.48.10). Rāma started for--situated to the north-east of Ahalyā's hermitage (I.49.22;50.1). Invested by the rejected suitors for Sītā's hand for a year (I.66.20-22). Ultimately freed by Janaka with divine aid (I.66.23-25). Invested by Prince Sudhanvan of Śāṅkṣya (I.71.16).

MISRA-KEŚĪ (मिश्रकेशी) - Her help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II.91.17). Danced in the presence of Bharata at the desire of Bharadvāja (II.91.47).

MURACĪ-PATTANA (मुरचीपत्तन) - A town in the west. Sugrīva sent Suṣeṇa etc. there in search of Sītā (IV.42.13).

MUṢṬIKAS, THE (मुष्टिक) - Lived on dog's flesh, used the articles of the dead, deformed and ugly (I.59.19-20).

MRGA-MANDĀ (मृगमन्दा) - Daughter of Krodha-Vaśā and Kaśyapa (III.14.21). Mother of the bear सुमराः and चमराः (III.14.23).

MRGĪ (मृगी) - Daughter of Krodha-Vaśā and

Kaśyapa (III.14.21). Mother of the Deear (III.14.23).

MRTYU (मृत्यु) - Accompanied Yama when he went out to fight against Rāvaṇa holding प्रास and मुद्गर in his hands (VII.22.4). Wounded by Rāvaṇa (VII.22.20). When Rāvaṇa wounded Yama (VII.22.20-21) requested him to release him so that he might overpower the enemy in no time (VII.22.23-30).

MEKHALA (मेखल) - The name of a country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV.41.9).

MEGHA (मेघ) - Vide Sauvarṇa.

MEGHANĀDA (मेघनाद) - His death foreseen by Vālmīki (I.3.36). His palace visited by Hanūmān इन्द्रजित् (V.6.21). At the request of Rāvaṇa (V.48.1-14) went out to fight with Hanūmān in the company of his friends and relatives (V.48.15-17). देवकल्पः (V.48.1). अस्त्रवित् शस्त्रभृतां वरिष्ठः, पितामहाराधनसंचितास्त्रः (V.48.2). भुजवीर्याभिगुप्तः तपसा चाभिरक्षितः, देशकालप्रधानः (V.48.4). दक्षसुतप्रभावः, प्रतिपन्नबुद्धिः (V.48.15). श्रीमान् पद्मविशालाक्षः महातेजाः (V.48.17). Sat in a car drawn

by four tigers (V.48.18-19). असह्यवेगः इन्द्रकल्पः (V.48.18). रथी, धन्वितां श्रेष्ठः शस्त्रज्ञः, अस्त्रविदांवरः (V.48.19). रणपण्डितः (V.48.21). Twanging his bow confronted Hanūmān (V.48.21-25), and discharged showers of arrows at him (V.48.28). परवीरहन्ता (V.48.28). रणकर्मविशारदः (V.48.32). देवसमानविक्रमः (V.48.33). Finding that even his infallible weapons were going amiss, learnt by meditation that the enemy was proof against all arms ; so he paralysed him with the Brāhma weapon (V.48.32-37). महात्मा (V.48.34). Regretted the ignorance of his fellow-Rākṣasas about the efficacy of the Brāhma weapon (V.48.49-50). Produced Hanūmān in Rāvaṇa's court (V.48.53). Hanūmān set fire to his house V.54.11). Celebrated the Māheśvara sacrifice ; vanquished and brought Indra to Laṅkā as a prisoner of war (VI.7.19-23). In Rāvaṇa's court stood ready his arms to kill Rāma etc. (VI.9.2). In reply to Vibhīṣaṇa's proposal (VI.14.9-22) describing his personal valour charged him with cowardice (VI.15.1-7), महात्मा, नैर्ऋतयूथमुख्यः (VI.15.1). इन्द्रकल्पः दुरासदः (VI.15.8). Disappeared

from the battle-field before the very eyes of his opponent by favour of Agni with his arms (VI.19. 12-13). महामायः. Placed in charge of the western town-gate (VI.36.18). Fought a duel with Aṅgada (VI.43.6) with clubs (VI.43.18). Vanished in the void when Aṅgada broke to pieces his chariot (VI.44.28). Thence discharged the Nāgapāśa arrows at Rāma and Lakṣmaṇa (VI.44.32-38). पापः, रणकर्षितः ब्रह्मदत्तवरः, वीरः (VI.44.33). अदृश्यः सर्वभूतानाम् कूटयोधी (VI.44.36). दुरात्मा (VI.44.38). Stopped the Vānaras sent out to discover his position (VI.45.5). पर्यन्तरक्ताक्षः भिन्नाञ्जनचयोपमः (VI.45.10). Defied the princes from above (VI.45.10-12) and discharged deadly arrows at them (VI.45.13-15). अप्रतिकर्मा आहवे अप्रतिद्वन्द्वः (VI.46.9). Exulted to find them mortally wounded, discharged arrows at the Vānara chiefs. Highly praised by the Rākṣasas withdrew from the battle-field (VI.46.11-28). बलवान् महासत्त्वः (VI.46.22) समितिञ्जयः (VI.46.28). Repaired to his father and reported the death of Rāma and Lakṣmaṇa (VI.46.44-45). Congratulated by Rāvaṇa (VI.46.47-48).

Accompanied Rāvaṇa to the battle-field riding in a chariot. उग्रविवृतदंष्ट्रः, वरप्रधानः (VI.59.15). On finding Rāvaṇa sad and dejected (VI.73.1-2) consoled his father in appropriate terms and started for the battle-field surrounded by a large number of warriors (VI.73.3-16). On reaching the battle-field offered sacrifice to the Fire-God to study the omens, then enchanting the weapons and the chariot disappeared in the sky (VI.73.17-26). Commanded the Rākṣasas to fight the Vānaras alone (VI.73.29). From the skies shot mercilessly at the Vānaras till he routed them and wounded their chiefs (VI.73.33-62). Then wounding Rāma and Lakṣmaṇa retired into the city to report the fact to Rāvaṇa (VI.73.69-70). In obedience to his father's command (VI.80.1-4) offered the sacrifice and then drove to the battle-field in a resplendent car at the head of a big army ; then hiding himself in the skies exasperated Rāma, Lakṣmaṇa and the Vānaras with thick showers of arrows (VI.80.5-33). सुमहावीर्यः (VI.81.3). On learning the intention of Rāma (VI.79.38-41) at once withdrew

into the town, but soon came out once more remembering the extermination of his family at the hands of Rāma ; leaving town by the western gate he stood in the presence of Rāma and Lakṣmaṇa, and to overwhelm every one with charm, he thought of killing a magic-made Sītā before the eyes of every body (VI.81.1-6). On finding the Vānara army advancing towards him, unsheathed the sword and dragging her by the hair beat her while she cried bitterly calling on Rāma (VI.81.14-15). In reply to Hanūmān's reproof (VI.81.17-22) said that he was bent on doing every thing that went to add to their grief; so saying he killed the magic Sītā with his sword roaring aloud (VI.81.24-34). ब्रह्मर्षीणां कुले जातः, राक्षसीं योनिमाश्रितः (VI.81.18). On finding the Rākṣasa army pressed hard by the Vānaras attacked the enemy and killed a large number with various weapons (VI.82.15-17) When the Vānara army beat a retreat, retired to the Nikumbhilā to offer sacrifices (VI.82.23-26). विधानवित् (VI.82.26). Pleasing Brahmā with his austerities obtained the Brahma-śiras weapon

and some swift-going horses from him (VI.85.12). Pre-ordained that he would meet with his death at the hands of the enemy who attacked him at the Nikumbhilā before he could finish his sacrifices there (VI.85.14-15). ब्रह्मास्त्रवित्, प्राज्ञः महामायः महाबलः (VI.85.18). Finding his army hard pressed by the enemy left the grove leaving the sacrifice unfinished, took his seat on the war-chariot and was very soon joined by his soldiers (VI.86.14-17). कृष्णाञ्जनचयोपमः रक्तास्यनयनः, शीमः (VI.86.16). On finding his soldiers hard pressed by Hanūmān (VI.86.18-24) asked the charioteer to drive the chariot that way. This done, showered weapons on the head of Hanūmān (VI.86.25-28). परमदुर्धर्षः (VI.86.27). In the sacrificial area seen by Lakṣmaṇa seated on a resplendent car. कवचो, खड्गी, अपराजितः (VI.87.8-9). Being challenged by Lakṣmaṇa (VI.87.9) cast his eyes on Vibhīṣaṇa and reviled him for having deserted his natural brother and seeking to take the life on his own nephew (VI.87.10-17). In reply to Vibhīṣaṇa's words (VI.87.18-30) abused him and casting his eyes on

Lakṣmaṇa twanged his bow and said that he intended to kill him that day as it seemed that he had forgotten his discomfiture on previous occasions (VI.88.1-11). भीमबलः (VI.88.3). महेष्वासः, रथस्थः, समलंकृतः, अमित्रघ्नः (VI.88.4). सुसंरब्धः (VI.88.5). Bandied words and exchanged arrows with Lakṣmaṇa till being wounded lost the colour of his face (VI.88.26-38). Fought on continually with him for a very long time, bathed in a pool of blood without armours (VI.88.41-76). परवीरघ्नः (VI.89.27). Fought a contested duel with Lakṣmaṇa in the course of which lost his charioteer and his horses, then continued the fight on foot (VI.89.26-52). While the Rākṣasas and the Vānaras were fighting with one another, retired to the town and came out shortly afterwards in a fresh car and drove towards Lakṣmaṇa and Vibhīṣaṇa (VI.90.1-12). Mercilessly slaughtering the Vānaras faced Lakṣmaṇa and fought a contested duel with him in the course of which twice lost his bow, his chariot, charioteer and the draught horses, shot through the forehead of Lakṣmaṇa, wounded

Vibhīṣaṇa and exchanged deadly arrows with his antagonist and at last was killed with the Aindra weapon (VI.90.14-73). Used to oppress the Brāhmaṇas (VI.90.88).

Born of Mandodarī; so named because his birth-cry stunned Laṅkā. Brought up in Rāvaṇa's harem in comfort. A source of happiness to his parents (VII.12.28-32). Returning from his expeditions Rāvaṇa found him celebrating sacrifices with the help of Uśanā in the Nikumbhilā grove, as a result of which he obtained a divine car, magical powers, inexhaustible quivers and many other weapons (VII.25.2-13). Returned to the palace in compliance with his father's desire (VII.25.16). Led the van of the army while marching against Madhu (VII.25.34). On the death of Sumālī once more reassembled the Rākṣasas and drove fearlessly into the ranks of the Devas, thus dispersing them (VII.28.1-5).

Fought a duel with Jayanta overwhelming him with flights of arrows, at last created confusion in the enemy's ranks by manufactur-

ing a blinding darkness (VII.28.8-18). When the Devas took to flight on the abduction of Jayanta, persued them (VII.28.19-22). On finding that Indra had made a captive of his father (VII.29.15-19) angrily fought with him and overwhelming him with his magical powers made a prisoner of him (VII.29.20-27). Finding his father quite spent up, requested him to fight no more, as he had made a captive of Indra (VII.29.32-35). Returned to Laṅkā with his captive (VII.29.40). In reply to Brahmā's offer (VII.30.1-7) prayed for immortality (VII.30.8). That being refused (VII.30.9-10) said that so long as he would fight from the divine car emanating from the Sun, he would be above death, but he would die whenever he fought leaving his sacrifices unfinished (VII.30.10-15). Brahmā accepting his terms, released Indra (VII.30.16).

MEDHĀ-TITHI'S (SON) (मेधातिथि का पुत्र) - A great sage of the east who came to greet Rāma on his return home (VII.1.2).

MENAKĀ (मेनका) - The renowned Apsarā. Ac-

costed by Viśvāmitra while she went to take a bath in the Puṣkara (I.63.3-6). रूपेण अप्रतिमा (I.63.5). Spent ten years with him in love-making (I.63.6-8). वररोह (I.63.7). Viśvāmitra on finding that her presence created disturbance in his work of meditation, dismissed her (I.63.8-13).

MENĀ (मेना) – सुमध्यमा Daughter of Meru and the wife of the Himavān (I.35.14). Gave birth to two daughters, Gaṅgā and Umā (I.35.15).

MERU (मेरु) – Father of Menā (I.35.14). Formerly while outwitting Bali, Viṣṇu placed a step on these hills (IV.40.58). Situated in the midst of 60,000 hills in the west. Formerly granted a boon by Sūrya on account of which it remains tinted with gold night and day. Here come the Vasus etc. to offer the evening prayers and here the Sun sets. At the top there stands the mansion of Varuṇa. Sugrīva asked Suśeṇa etc. to go there in search of Sītā (IV.42.38-47). Visited by Sugrīva during his flight from Vālīn's fear (IV.46.20). नगवरः श्रीमान् जाम्बूनदमयः शुभः Brahmā's mansion lay on the middlemost peak

(VII.37 (a).7-8).

MERU-SĀVARNĪ (मेरु-सावर्णि) - A great sage who lived on the Merus. धर्मज्ञः, तपसा भावितः, ब्रह्मणा समः (IV.42.48). सूर्यसन्निभः Sugrīva asked Suśeṇa and other Vānaras to enquire about Sītā of him (IV.42.49). His daughter was Svayamprabhā who dwelt in the Rkṣa cave (IV.51.16).

MAINĀKA, THE (मैनाक) - Rāma's visit foreseen by Vālmiki (I.3.27). A range of hills across the Krauñca mountains in the north. The site of Maya's house. Peopled by the horse-faced girls, the Siddhas, and other ascetics. Sugrīva asked Śata-Bala and other Vānaras to go there in search of Sītā (IV.43.29-32). हिरण्यामः गिरिसत्तमः (V.1.89). Placed by Indra as a bar to the door leading to the nether worlds against the Asuras; had the power to extend sideways and higher up (V.1.89-92). Requested by Samudra, raised his golden head clad in trees, above the water-line, to offer a resting place to Hanūmān (V.1.93-99). When Hanūmān struck its peaks with his chest, was gratified to learn his prowess and having assumed the form of a human being

invited him to take rest and described his obligation to his father Vāyu who had saved his wings from being clipped by Indra's thunder-bolt (V.1.101-122). Its offer of hospitality to Hanūmān highly appreciated by Indra (V.1.130-136). On his return journey Hanūmān touched it (V.57.13). Rāma's aerial car passed across - (VI.123.18).

MAINDA (मैन्द) - One of the Vānara sons of the Aśvins born to help Rāma (I.17.14). Partook in the coronation of Sugrīva (IV.26.35). Lakṣmaṇa passed by his richly furnished house at Kiṣkindhā (IV.33.9). महाबलः Supplied Sugrīva with many crores of Vānaras (IV.39.25). Sugrīva wanted to send him to the south in search of Sītā (IV.41.4). Ransacking the Vindhya entered the Rkṣa cave in search of water (IV.50.1-8). In reply to Aṅgada's appeal (IV.64.15-19) told that he could jump sixty Yojanas (IV.65.7). Obtained the boon of immortality from Brahmā and drank the nectar by vanquishing the Devas (V.60.1-4). Guarded the Vānara army stationed on the seashore (VI.5.2).

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नयापनयकोविदः (VI.17.47). In reply to Rāma's request (VI.17.31-33) thought that they should try to know the motive of Vibhīṣaṇa well before taking him in (VI.17.47-49). Matchless fighter; drank nectar with the consent of Brahmā (VI.28.6-7). Fought at the eastern gate under Nīla (VI.41.38-39). Fought a duel with Vajramuṣṭi (VI.43.12). Boxed the enemy to death (VI.43.28). Repaired where Rāma and Lakṣmaṇa were lying senseless (VI.46.3). Wounded by Indrajit (VI.46.18). Wrought fearful carnage in the ranks of the Rākṣasa army (VI.55.30-32). Attacked Ati-Kāya but being defeated had to retire (VII.71.39-42). Wounded by Indrajit (VI.73.44). Finding Aṅgada hardly pressed by the Rākṣasas ran to his assistance (VI.76.16). Fought a melee and killed Yūpākṣa (VI.76.32-34). Fought a duel with Kumbha but was badly wounded (VI.76.42-45). Returned to Kiṣkindhā after being duly honoured by Rāma (VI.128.87-88). Created by the gods to help Rāma (VI.36.47). Greeted and honoured by Rāma (VII.39.20). Asked by Rāma to stay on

in the world (VII.108.33).

MAUDGALYA (मौद्गल्य) - A राजकर्त्ता and Brāhmaṇa (II.67.2). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a King without delay (II.67.5-8). Being summoned by Rāma entered his presence-chamber and was duly received (VII.74.4-5). Witnessed the oath-taking ceremony of Sītā in Rāma's court महायज्ञाः (VII.96.3).

MLECCHA (म्लेच्छ) - Born of the pores of Vasiṣṭha's cow to offer resistance to Viśvāmitra's cupidity (I.55.3). - Princes assembled at Daśaratha's court on the eve of Rāma's coronation, sang his praise (II.3.25-26). A country in the north where Sugrīva asked Śatābala to go in search of Sītā (IV.43.11).

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YAKṢAS, THE - (i) (यक्ष) - Rāvaṇa granted a boon by Brahmā that he was not to die at the hands of a Yakṣa (I.15.13). Take refuge with Viṣṇu (I.15.25). The Devas requested to produce Vānara-children on Yakṣa girls

(I.17.5). अल्पवीर्या यक्षी (I.25.2). Stalk abroad at dead of night (I.34.18). Watched the descent of the Gaṅgā (I.43.17). Followed the course of the Gaṅgā (I.43.32). Assembled to witness the struggle between Rāma and Paraśurāma (I.76.10). Haunted the hermitage of Agastya (III.11.91). Haunted the Lake Sudarśana for the sake of pleasure (IV.40.46). Haunted the Mahendra Hills (IV.41.22; V.1.6). Sang in praise of Hanūmān while he was crossing the Sea (V.1.84). Haunted the aerial regions (V.1.167). Surprised to find Akṣa killed by Hanūmān (V.47.37). Came in a body to witness the duel between Hanūmān and Indrajit (V.48.23). Haunted the Ariṣṭa Hills (V.56.36). Left those hills when they sank under the weight of Hanūmān (V.56.48). Compared to blooming lotuses in the sky-sea (V.57.1). Went into raptures when Rāma killed Kumbhakarna (VI.67.172). Looked admiringly at Sugrīva on the death of Mahodara (VI.97.37). Spent the whole night in witnessing the combat between Rāma and Rāvaṇa (VI.107.65). Called as such

by Brahmā for in the beginning of the creation they had promised to perform sacrifices (VII.4.12-13). Praised Viṣṇu when he went out to fight against Mālyavān etc. (VII.6.68). Informed Kuvera about the visit of Rāvaṇa to the Kailāsa and with his permission went out to fight with him (VII.14.4-6). Defeated and dispersed by Rāvaṇa (VII.14.14-19). Wondered at finding Hanūmān flying at the Sun (VII.35.25). Pitied Vāyu when they found him nursing the wounded child (VII.35.65). Honoured Rājā Ila for fear of incurring his displeasure (VII.87.5-6). सुमहात्मनः (VII.87.5). Expressed their joy on the return of Viṣṇu (VII.110.14).

YAKṢA (ii) (यक्ष) - A trusted counsellor of Sugrīva. Persuaded the Vānara king to appease the wrath of Lakṣmaṇa by carrying out his promise (IV.31.42-51). सम्मतोदाददर्शनः (IV.31.42). अर्थधर्मयोः मन्त्रिण् (IV.31.43).

YAJÑA-KOPA (यज्ञ-कोप) - A Rākṣasa chief who stood ready with his arms in Rāvaṇa's court to kill Rāma etc. (VI.9.1). Fought with Rāma (VI.43.11). Killed by Rāma (VI.43.26). Son of

Mālyavan and Sundarī (VII.5.34-36).

YAJÑA-ŚATRU (i) (यज्ञ-शत्रु) - A general of Khara who went to fight with Rāma (III.23.31). महावीर्यः बलाध्यक्षः Attacked Rāma with his army at the command of Khara (III.26.26-28).

YAJÑA-ŚATRU (ii) (यज्ञ-शत्रु) - A Rākṣasa Chief whose house was burnt down by Hanūmān (V.54.15). Being wounded by Rāma fled from the battle-field (VI.44.20).

YADU (यदु) - रूपवान् Son of Yayāti and Devayānī. Grieved at the favouritism of his father for his step-brother, resolved to commit suicide (VII.58.10-14). In reply to his father's proposal (VII.59.1-3) refused to obey and said that he might approach Pūru whom he liked most (VII.59.4-5). In accordance with his father's curse (VII.59.13-16) retired to the Krauñca-vana where he produced numerous Rākṣasas (VII.59.20).

YAMA (यम) - Kausalyā complains in the bitterness of her heart that surely there was no doom left for her in Yama's realm otherwise why she should not have been overtaken by death.

अन्तकः (II.20.50). His protection invoked by Kausalyā during Rāma's exile (II.25.23). Carried पाश in his hand (III.28.11) व्यक्ताननः (III.32.6). The wielder of the कालचक्र (IV.16.33). His chief-town was the Pitṛloka (IV.41.45). Presided over the southern regions (IV.52.7). Defeated by Kumbhakarna (VI.61.9). Appeared before Rāma and admonished him for ill-treating Sītā (VI.117.2-9). Attended the sacrificial session of King Marutta, but assumed the form of a crow for fear of Rāvaṇa (VII.18.4-5). On the departure of Rāvaṇa came out of his place of refuge and offered boons (VII.18.24-27). Accorded a formal reception to Nārada and enquired if everything went on well with the religious folk in the world (VII.21.3-4). On the destruction of his arm at the hands of Rāvaṇa, proceeded to the battle-field in a chariot accompanied by Mṛtyu and holding the Kāladaṇḍa and other weapons (VII.22.1-8). अमित्रकर्षी (VII.22.15). Fought a duel with Rāvaṇa for seven days in the course of which inflicted severe wounds on the enemy; at last being hurt flames of fire

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appeared from his fangs (VII.22.12-22). In reply to Mṛtyu (VII.22.23-30) asked him to wait till he did away with the enemy, so saying brandished the Kāla-daṇḍa but just at that time he was stopped by Brahmā (VII.22.31-36). Stopped by Brahmā (VII.22.37-45). Disappeared from the battle-field (VII.22.46-48). प्रेतेश्वरः, कृतान्तः, पाशाहस्तः, महाज्वालः, ऊर्ध्वरोमा, भयानकः, दंष्ट्रालः, विद्युज्जिह्वः, सर्पवृश्चिकरोमवान्, रक्ताक्षः, भीमवेगः, सर्वसत्त्वभयंकरः, आदित्य इव दुष्प्रेक्ष्यः, समरेष्वनिवर्तकः, पापानां शासिता (VII.23 (a). 73-75). On the recommendation of Brahmā (VII.36.7-9) granted Hanūmān the boon of a sound health and long life (VII.36.16).

YAMALA (यमल) - An Asura, killed by Viṣṇu (VII.6.35).

YAMUNĀ, THE (यमुना) - Rāma, etc., proceeded towards the country where she met the Gaṅgā (II.54.2). Rāma guessed from the noise produced by the mingling waters of the two rivers that they had arrived at the confluence (II.54.6). On the confluence was situated the hermitage of Bharadvāja (II.54.8). रम्यश्च पुण्यश्च समागमः (II.54.22). कालिन्दी (II.55.4). Rāma, etc.,

crossed the river in a raft (II.55.18). शीघ्रस्रोत-स्विनी नदी (II.55.13). Prayed to by Sītā (II.55.19-20). Reached the south bank of the river (II.55.21). अंशुमती शीघ्रगा ऊर्मिमालिनी (II.55.22). विचित्रवालुकजला, हंससारसनादिता (II.55.31). Crossed by Bharata on his way back from Kekaya. He bathed, drank and took water (II.71.6-7). Crossed by Bharata on his way back from Citrakūṭa. ऊर्मिमालिनी (II.113.21). Sugrīva asked Vinata to go there in quest of Sītā. Originates in the Yāmuna hills (IV.40.21).

YAYĀTI (ययाति) - Son of Nahuṣa and father of Nabhāga (I.70.42). His re-admission to heaven referred to (II.21.47.62). His ejection from heaven referred to (III.66.7). पौरवर्धनः (VII.58.7). राजर्षि (VII.58.8). Overtaken by old age and decay in accordance with Śukra's curse (VII.58.23), proposed to Yadu that he wanted him to take over his decrepitude for some time (VII.59.1-3). Yadu refusing (VII.59.4-5) made the proposal to Pūru (VII.59.6). Transferring his infirmity to Pūru, reigned merrily for many years, then taking back his infirmity from him,

placed Pūru on the throne and drove away Yadu and himself retired; on death proceeded to heaven (VII.59.8-18).

YAVAKRĪTA (यवक्रीत) - A Ṛṣi of the east who came to greet Rāma on his return home (VII.1.2).

YAVA-DVĪPA (यवद्वीप) - The land of seven kingdoms. Sugrīva asked Vinata to go there in search of Sītā (IV.40.30).

YAVANAS, THE (यवन) - Contingents created by Vasiṣṭha's cow Śabalī to resist the cupidity of Viśvāmitra; radiant, valiant, carrying sharp swords and axes, and clad in clothes of gold (I.54.21-22). Pressed hard by Viśvāmitra. बर्बराः (I.54.23). Born of the private parts of Śabalī (I.55.3). Sugrīva asked Śatabala to ransack the towns of the Yavanas in search of Sītā (IV.43.12).

YĀMUNA, THE (यामुन) - Hills, the source of the Yamunā. Sugrīva asked Vinata to go there in search of Sītā (IV.40.21). Rāma's car passed across (VI.123.50-51).

YUDDHONMATTĀ (युद्धोन्मत्त) - A Rakṣasa Chief

whose palace was visited by Hanūmān (V.6.25). Hanūmān set fire to his house (V.54.13). requested by Rāvaṇa to accompany the princes to the battle-field (VI.69.16).

YUDHĀJIT (युधजित्) - Arrived at Mithilā on the day preceding Rāma's marriage from Kekaya (I.73.1). Crown-Prince of Kekaya and the maternal uncle of Bharata (I.73.2). Came to see Bharata to Ayodhyā first, whence went to Mithilā (I.73.4-6). Warmly received by Daśaratha (I.73.6). Returned to Kekaya with Bharata and Śatrughna (I.77.19-20). Received warmly Vasiṣṭha's messengers (II.70.2). Bade farewell to Bharata (II.70.28). His welfare enquired after by Kaikeyī (II.72.6). Sent for by Vasiṣṭha (II.81.13). Dismissed by Rāma with due honour (VII.38.8-14). Sent his preceptor, Ṛṣi Gārgya, to Rāma with rich presents to deliver a message (VII.100.1-3). On the arrival of Bharata joined him and entered the Land of the Gandharvas (VII.101.1-3).

YUVANĀŚVA (युवनाश्व) - महातेजाः महारथाः Son of Dhundhumāra and father of Māndhātā

(I.70.25).

YUPĀKṢA (यूपाक्ष) - A general of Rāvaṇa who at the desire of his master (V.46.1-17) fought a duel with Hanūmān and was badly injured (V.46.29-32). A सचिव of Rāvaṇa (VI.60.6-71). In reply to Kumbhakarṇa's query (VI.60.66-70) informed him how Laṅkā had been besieged by the Vānaras and how the Rākṣasas were going to be destroyed at the hands of a human being (VI.60.71-77). Asked by Rāvaṇa to accompany Kumbha and Nikumbha to the battle-field (VI.75.47). Finding Aṅgada toughly handling Śoṇitākṣa (VI.76.4-11) rushed to his assistance (VI.76.12). Fought with Aṅgada in the company of Prajaṅgha and Śoṇitākṣa (VI.76.14-15). Killed in a melee by Mainda (VI.76.28-33).

YAUGANDHARA (यौगन्धर) - Son of Prajāpati Kṛṣāśva. Name of the weapon which was given to Rāma by the sage Viśvāmitra (I.28.6)

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RAMHA (रंह) - A monkey group leader who presented himself before Sugrīva in Kiṣkindhā

(IV.39.38)

RATI (रति) - Son of Prajāpati Kṛṣāśva. Name of the weapon which was given to Rāma by Viśvāmitra (I.28.8).

RABHASA (I) (रभस) - Son of Prajāpati Kṛṣāśva. A weapon which was given to Rāma by Viśvāmitra (I.28.4).

RABHASA (ii) (रभस) - The name of the demon who came to Rāvaṇa, adorned with weapons, with a view to kill Rāma (VI.9.1).

RABHASA (iii) (रभस) - Name of the monkey-chief who was inspired the monkey army while leading it (VI.4.37).

RAMBHA (रम्भ) - A monkey-chief who was red-coloured like the morning sun and who came to Sugrīva along with eleven thousand one hundred monkeys (IV.39.33). Introducing him to Rāvaṇa, Sāraṇa said, "Here is a monkey-chief name Rambha who is valourous like a lion, who is of red- colour, and who has long hair on his throat. He is looking at Laṅkā as if to reduce it to ashes. He always dwells on the Vindhya, Kṛṣṇa-giri, Sahya and Sudarśana mountains. He

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is followed by one crore and thirty monkeys. They are best, awful, angry, and valorous. They have surrounded Laṅkā with a view to destroy it with their power (VI.26.31-33)". He carefully positioned his army and protected Rāma with a tree in his hand (VI.47.2).

RAMBHĀ (रम्भा) - Name of the nymph who was ordered by Indra to disturb the penance of Viśvāmitra (I.64.1). She expressed her fear from Viśvāmitra to Indra (I.64.2-5). She started enticing him but he cursed her saying that she will remain a stone-idol for ten thousand years and will be freed by a Brāhmaṇa who will be endowed with the power of penance (I.64.8-15). Virādhā was formerly a Gandharva name Tumburu. He could not serve Kubera at the appointed hour and was thus cursed by him to become a demon (III.4.18). Once Rāvaṇa encamped his army at Kailāsa mountain he was very much pleased by the natural surroundings and became amorous. At that time Rambhā came to that place. Rāvaṇa saw her and was overpowered with love towards her. When he

proposed before her, he was told that she was his daughter-in-law. She was going to Nalakūbara, the son of Kubera who was the brother of Rāvaṇa. She was raped by Rāvaṇa and her condition became just like a river churned by the elephant being after the sport. She narrated this incident to Nalakūbara who cursed Rāvaṇa for this dastardly act (VII.26.19-53).

RAŚMIKETU (रश्मिकेतु) - A demon in whose house Hanūmān entered while searching for Sītā (V.6.21). Hanūmān set his house on fire (V.54.12). He took a vow to kill Rāma and so came to Rāvaṇa along with other demons, endowed with weapons (VI.9.2). He attacked Rāma and was killed by him. Vibhīṣaṇa related this news to Vānaras (VI.43.11-28; VI.89.13).

RĀJĀ-GRHA (राजगृह) - Name of the capital of Kekaya country. Messengers sent by Vasiṣṭha reached there (II.70.1). Bharata proceeded in the easternly direction from this place (II.71.1).

RĀTRI (रात्रि) - Kausalyā invoked goddess Rātri for the protection of Rāma the period of exile

(II.25.14). शशिना विमलेनेव शारदी रजनीयथा (II.101.11).

RĀDHEYA (राधेय) - A demon defeated by Viṣṇu (VII.6.35)

RĀMA (राम) - Rāmāyaṇa portrays the life and characters of Rāma. Nārada narrated the story of Rāma to the sage Vālmīki (I.1). Seeing the killing of a male Krauñca bird by a hunter on the bank of Tamasā river, the grief of Vālmīki appeared in the form of a Śloka, Brahmā ordered him to compose a Mahākāvya on the life of Rāma (I.2). Vālmīki composed the Rāmāyaṇa consisting of twentyfour thousand verses and taught it to Lava and Kuśa who narrated it in the assembly of Rāma (I.4). Birth of Rāma (I.18). When Viśvāmitra asked Daśaratha to send Rāma with him, he became sad and fell unconscious (I.19). Daśaratha refused to send Rāma the sage became angry (I.20). At this Daśaratha sent him with the sage and on the way Viśvāmitra taught Rāma Bala & Atibala (I.22). Rāma, Lakṣmaṇa and Viśvāmitra spent the night in the hermitage on

the confluence of Sarayū and Gaṅgā (I.23). On being asked about the cause of the loud noise arising from Gaṅgā waters, Viśvāmitra related its cause and told them about Malada, Karūṣa and Taṭakā and asked Rāma to kill Taṭakā (I.24). Viśvāmitra told Rāma about the birth, marriage and curse etc. of Taṭakā (I.25). Rāma killed her (I.26). Viśvāmitra gave him divine weapons (I.27) and instructed him about their use (I.28). Viśvāmitra told Rāma about the former story of Sidhāśrama (I.29). Rāmā protected the sacrifice and killed demons (I.30). Started for Mithilā and stayed in the night on the bank of Soṇabhadra (I.31). Viśvāmitra narrated the origin of Gaṅga to Rāma (I.35.12-24). They reached Mithilā after spending a night at Viśālā. Viśvāmitra also narrated the story of Ahalyā (I.48) and her curse was freed by Rāma (I.49.11-12). Rāma and Lakṣmaṇa were introduced to Janaka (I.50). Śātānanda told the previous life of Viśvāmitra (I.51). Janaka told them about the Śiva's bow and his vow to marry his daughter Sītā with him who would break it

(I.66). Rāma broke the bow and was married to Sītā (I.67). His other brothers were also married (I.70-71). Paraśurāma challenged Rāma to fix an arrow on Vaiṣṇava-bow (I.75). Rāma fixed the arrow and destroyed divine worlds attained by the sage through his penance (I.76). Daśaratha decided to coronate Rāma (II.1). Proposed before the courtiers for coronation of Rāma (II.2). Rāma was asked to take fast along with Sītā (II.5). Instigated by Mantharā Kaikeyī demanded fourteen years exile for Rāma (II.11). Sumantra went to call him (II.15). Rāma came to Daśaratha palace (II.17) Kaikeyī asked Rāma for exile (II.18). Rāma accepted to remain in exile (II.19). Sītā requested to take her (II.27). Rāma permitted her to accompany (II.29). Distributed all his belongings (II.31,32), Daśaratha insisted to accompany him in the forest (II.36). Rāma along with Lakṣmaṇa and Sītā left Ayodhyā for forest (II.40). Reached at the bank of Tamasā (II.45). Started for forest from there (II.46). Spent night at Śṛṅgaverapura (II.50). Reached Vatsadesa (II.52). Reached the

hermitage of Bharadwāja who told them the way to Citrakūṭa (II.56). Bharata came to meet Rāma and requested him to return and accept the throne (II.102,106). Vasiṣṭha asked to accept the throne (II.110). Rāma asked Bharata to return Ayodhyā (II.111). On the advice of Rāma Bharata agreed to return and rule on his behalf (II.115). Rāma visited the hermitage of Atri (II.117). Asked permission to go (II.119). On their way they were attacked by Virādha (III.2). Virādha took them in the forest (III.3). Killed Virādha (III.4). Visited hermitage of Śarabhaṅga (III.5). Assured Ṛṣis for protection from Rākṣasas (III.6). Visited hermitage of Sūtīkṣṇa (III.7,11). Visited Agastya (III.11,13). On his way met Jatāyu (III.14). Lakṣmaṇa constructed a cottage and Rāma began to live there (III.15, 3.16,41-43). Śūrpaṇakhā came to Rāma with a request to marry her (III.17). Refused to marry her (III.18.1-5). Khara sent Rākṣasas to kill Rāma (III.19). Rāma killed 14 Rākṣasas (III.20). Rāma killed Khara, Duṣaṇa Triśirā and other demons (III.26,29).

Śūrpaṇakhā told about Rāma etc. to Rāvaṇa (III.34). Mārica forbade Rāvaṇa from abducting Sītā (III.37,38). Mārica took the form of golden antelope and attracted Sītā (III.42). Rāma killed Mārica (III.44). While dying Mārica uttered the names of Rāma and Sītā. On listening these sound Sītā became worried and sent Lakṣmaṇa for his rescue (III.44), on his return Rāma and Lakṣmaṇa looked for Sītā but could not find her (III.60). They searched for her in the forest. Jaṭāyu met Rāma (III.67). Jaṭāyu told him about the kidnapping of Sītā and died and his last rites were performed by Rāma (III.68). Rāma and Lakṣmaṇa were caught hold by Kabandha (III.70.26-51). They cut his both arms (III.70). Assured for help in search of Sītā (III.71) and directed Rāma to visit Pampā lake and the hermitage of Mataṅga (III.72-74). Both brothers reached Pampā lake and met Śabarī (III.74). Reached Pampālake (III.75). Rāma promised to kill Vālin (IV.5), Rāma threw away the skull of Dundubhi (IV.11.84-93). Rāma killed Vālin (IV.13-17).

Rāma described about rainy season (IV.28). With the permission of Rāma Vānaras were sent all over (IV.40-44). Rāma gave his ring to Hanūmān (IV.44). Hanūmān crossed the sea, searched Sītā and searched Aśoka-Vātikā. To remove her doubts he handed over the ring (V.36). Vibhīṣaṇa came in the shelter of Rāma (VI.17). Rāma crossed ocean through the bridge made by Nala and Nīla (VI.22.81-89). Rāma stayed at Suvela along with prominent Vānaras (VI.38). Rāma became unconscious by Indrajit (VI.45,46). Garuḍa freed Rāma with Nāgapāśa (VI.50.38-65). Rāma killed Kumbhakarṇa (VI.67). Rāma killed Makarākṣa (VI.79). Rāma asked Lakṣmaṇa to kill Indrajit (VI.85). Rāma killed Rakṣasas (VI.93), Battle of Rāma Rāvaṇa (VI.99-107). Rāma killed Rāvaṇa (VI.108). Sītā was united with Rāma (VI.114). At first Rāma could not accept and asked her to go somewhere else (VI.115). Sītā proved her purity by fire and Rāma accepted (VI.118). Rāma became ready to go to Ayodhyā and asked for Puṣpaka (VI.121). Proceeded to Ayodhyā with chiefs of

Vānaras (VI.122). On his way he met Bhardwāja (VI.124). Rāma met Bharata at Nandigrām (VI.127). Rāma was installed on the throne (VI.128). Rāma requested Agastya etc. to participate in Yajña (VII.36.55-63). Sītā became pregnant and wished to visit the forests and hermitages of the sage (VII.42). Rāma came to know about the rumour prevalent among the citizens about the purity of Sītā (VII.43). He decided to leave her and ordered Lakṣmaṇa to take her to the forest (VII.45). Rāma performed Aśvamedha (VII.91-92). Rāma went in heaven with all citizen (VII.108-110)

RĀVAṆA (रावण) - Became angry on hearing about the killing of Rākṣasas of his family of janasthāna (I.1.49). He kidnapped Sītā even though forbade by Mārica. He killed Jaṭāyu on his way (I.1.50-53). Hanūmān went to his bar-place and saw ladies of his inner-apartment. He killed his servants but was captured and produced before Rāvaṇa in his assembly. Vibhīṣaṇa told Rāma the secret of Rāvaṇa's

killing. Vālmīki had foreseen the destruction of Rāvaṇa by Rāma (I.3.20,29,30,32,33,35,36). While remaining invisible the gods came to the sacrifice of Daśaratha and narrated the misdeeds of Rāvaṇa and requested him to destroy him (I.15.22-25;32-33). Viṣṇu asked gods about the means of killing Rāvaṇa (I.16.1-2). He was the son of the sage Viśravā and the brother of Kubera (I.20.18). His power was not matched by gods and demons in the battle field (I.20,23). Viṣṇu took birth in the form of Rāma in order to kill Rāvaṇa (II.1.7). Khara was his younger brother who troubled the ascetics living in the Janasthāna (II.116.11). Śūrpaṇakhā was his sister (III.17;6.22). Akampana informed Rāvaṇa about the destruction of the Rākṣasas in the Janasthāna to Rāvaṇa (III.31.1) Rāvaṇa vowed to destroy the killer of these Rākṣasas (III.31.3-7). Akampana advised him to kidnap Sītā (III.31.12-50). Śūrpaṇakhā begged the help of Rāvaṇa and described in detail his valorous deeds and his handsomeness (III.32.4-32). He ordered Mārīca to become a deer and help him

in the kidnapping of Sītā (III.41.42.1-13). Rāvaṇa told Sītā about valour but she chided him (III.48). He kidnapped Sītā and killed Jāyū on the way to Laṅkā (III.51-52). He placed her in his apartment (III.54). Rāvaṇa requested her to be his wife (III.55). Sampāti informed Rāma about the imprisonment of Sītā in the inner-apartment of Rāvaṇa. He wanted to kill Rāvaṇa who killed his brother Jāyū (VI.52.5; 57.9; 58.19;22,27). Hanūmān spotted Sītā in the Aśoka-Vātikā surrounded by śeṣ-demons. (V.18). When Hanūmān destroyed Aśoka-vātikā, Rāvaṇa sent his son Meghanāda to capture him (V.48.1-15). Hanūmān gave a vivid description of his forceful personality when he saw him seated in his assembly (V.49.1). Vibhīṣaṇa advised Rāvaṇa to return Sītā for Rāma was invincible but he refused to hear him (VI.9-18). Kumbhakarṇa was his brother (VI.60.1-21). Mandodarī was his wife (VI.111.1-91). At his death Rāma described him as a hero, powerful and daring. Vibhīṣaṇa performed his last rites (VI.111.98-121). Kaikasī gave birth to

Rāvaṇa who was dreadful and cruel by nature. He was ten-headed, long-mouthed, copper-lipped twenty-arms, broad-faced, shinning hair. His body's colour was just like the mountain of coal. All ill-omens appeared at the time of his birth (VII.9.27-32). On the advice of his mother, he practised severe penance in the Gokarṇa hermitage for prosperity and lustre (VII.9.40-47), pleased by his penance, Brahmā gave him the boon that he could not be killed by any one. At the end of the penance he got back all his heads which he offered in the sacrificial fire (VII.10.10-26). Sumālī thought of giving the kingdom of Laṅkā to him but he refused to accept it because he could not do it in the presence of his elder brother Kubera. When Kubera left Laṅkā, Rāvaṇa accepted the kingdom (VII.11.51). Diti's son Maya married his daughter with Rāvaṇa and also gave him one invincible weapon (VII.12.3-21). He insulted Nandī. So Nandī cursed him saying that he would be killed by the monkeys (VII.16.16-20). Rāvaṇa tried to lift the mountain which stood

in his way. At this lord Śiva pressed the mountain with his thumb. His arms were buried under it (VII.16.27-28). Then he produced loud sound. He prayed to Lord Śiva for one thousand years. When pleased he freed his arms. On account of producing the loud sound he was called Rāvaṇa. Śiva gave him a weapon called Candrahāsa and year of life he spent in penance (VII.16.29-44). In course of his world conquering, he met with a girl Vedavatī and proposed to marry her but she refused to marry him. At this he misbehaved with her who entered in the fire saying that she would born again to destroy him (VII.17.28-34). He defeated Anaraṇya, the king of Ayodhyā. Anaraṇya cursed him saying that he would be killed by an Ikṣvāku king i.e. Rāma (VII.19). He fought with Yama. When Yama wanted to kill him with his Kālā-daṇḍa, he was stopped from doing so by Brahmā not because he gave him the boon that he would be killed by the gods (VII.22). He defeated Maitrī and sons of Varuṇa. While returning, he kidnapped the daughters of many sages. They

cursed him saying he would not be killed on account of a woman (VII.24.1-3; 20-42). Rāvaṇa raped Rambhā who was the wife of Nalakūbara cursed him saying that his head will break into seven pieces if he would rape a woman (VII.26). He and his son conquered Indra (VII.29.27-40). Rāvaṇa was once captured by Arjuna of Mahiṣamatī city and was later on freed by Pulastya (VII.33.15-21). He was also caught by Vālin but he cultivated friendship with him (VII.34.1-5; 11-45).

RĀṢṬRAVARDHANA (राष्ट्रवर्धन) - Name of a minister of Daśaratha (I.7.3).

RĀHU (रहु) - A constellation which overpowers the Sun and the Moon from time to time (II.114.3). Once Hanūmān wanted to place Sun in his mouth and Rāhu also wanted to do the same thing. When Hanūmān touched Rāhu in the upper portion of Sun's chariot, he became frightened and ran away from there (VII.35.31-32). He was the son of Siṅhikā and took the shelter of Indra (VII.35.33). Indra promised him that he would kill Hanūmān (VII.35.34-42).

When Indra hurled his thunderbolt at him, Vāyu became angry with him (VII.35.59).

RUCIRA (रुचिर) - Son of Prajāpati Kṛśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.7).

RUDHIRĀŚANA (रुधिराशन) - A demon who came with Khara to fight with Rāma (III.23.33; III.26.27) and was killed by Rāma (III.26.29-35).

RUMĀ (रुमा) - Wife of Sugrīva (IV.18.19; 26.41; 31.36-37; 34.4-6)

REṆUKĀ (रेणुका) - Wife of the sage Jamadagni and mother of Paraśurāma, who at the behest of the sage was beheaded by her son with a Paraśu (axe) (I.51.11; II.21.33).

ROMAPĀDA (रोमपाद) - Was a powerful and heroic king of Aṅga-country (I.9.7). Once on account of his misdeeds, Aṅga country was overpowered by drought. When Ṛṣyaśṛṅga was brought to Aṅga it began to rain. Daśaratha requested him to give permission to Ṛṣyaśṛṅga to return to Ayodhyā (I.9. 8-17; I.10.6.28; 30-33; II.15-23).

ROMAŚA (रोमश) - Rākṣasa whose house was set

on fire by Hanūmān (V.54.12).

ROHIṆĪ (i) (रोहिणी) - Wife of the Moon. She becomes helpless and single when her husband is over-powered by Rāhu (II.114.3). Foremost among women and a divine goddess she is not separated even for a moment from her husband on account of her devotion to him (II.118.11).

ROHIṆĪ (ii) (रोहिणी) - The daughter of Surabhi who gave birth to cows (III.14.27-28).

ROHITA (रोहित) - A class of Gandharva who live on R̥ṣabha mountain (IV.41.42).

L ल

LAKṢMAṆA (लक्ष्मण) - Younger brother of Rāma, who went with him to the forest (I.1.25,30). Vālmīki foresaw his meeting with Kabandha and Śūrpaṇakhā (I.3.19,21). Rāma asked him to listen the Rāmāyaṇa Mahākāvya from the mouths of Lava and Kuśa (I.4.31). He was born from Sumitrā in Āśleṣā and Karka lagna (I.18.13-14). From his very childhood he had great affection and love for Rāma. Rāma also could not sleep without him (I.18.29-32). He along with his brother went with Viśvāmitra,

adorned with garments, ornaments, gloves of Goha, bow and sword (I.22.6-9). At the confluence of Gaṅgā and Sarayū he along with his elder brother accepted the rites of hospitality performed by sages (I.23.19). He killed Tāṭakā. He also killed Mārīca, Subāhu etc. who created disturbance in the sacrifices of the sages (I.24.1-19; 29.25; 30.1-2;19-22). He married Urmilā (I.70.45;71.21-24;73.28). He advised Rāma to capture the kingdom Ayodhyā by force but he refused to accept it (II.21). At Citrakūṭa he constructed the cottage (II.56). When Bharata came to meet Rāma in the forest, he became angry and wanted to fight with him but Rāma stopped him from this act (2.96;97.1-28). He helped Rāma in killing Virādha (3.3.15-26;3.4). He along with Rāma visited the hermitages of Śarabhaṅga, Sufikṣṇa and Agastya. (III.7-8;11.95;12.1-23) . He chopped off nose and ears of Śūrpaṇakhā when she approached him for marriage (III.18). Rāma appointed him for protection of Sītā when he went to kill deer in the forest (III.43.22-51). He was sent by Sītā to

help Rāma when Mārīca called his name (III.44.17-26). While engaged seeing the beauty of Kiṣkindhapurī, he entered the inner apartment of Sugrīva. At this Sugrīva became very worried. Then Lakṣmaṇa chided him but was pacified by Tārā (wife of Sugrīva). Then Sugrīva spoke to him about the greatness of Rāma and so he was praised by Lakṣmaṇa (IV.33; 34;36.1-2;12-20). He became unconcious when attacked by Brahmāstra discharged by Indrajit. Hanūmān brought life-saving medicinal herb along with the Himālaya mountain (VI.73;VI.74.69-70). On regaining consciousness he killed Indrajit (VI.84-90). Fighting with Rāvaṇa, he destroyed his charioteer and his bow (VI.100.13-20). He helped in the coronation of Vibhīṣaṇa (VI.112.11-17). He did not accept the post of crown-prince offered by Rāma (VI.128-91-93). He called Lakṣmaṇa to discuss about the rumour prevailing among people about the character of Sītā (VII.44.2-6). It was Lakṣmaṇa who was ordered by Rāma to leave Sītā in the forest (VII.46). He was appointed for the

protection of the sacrificial horse (VII.92.2). Rāma ordered Lakṣmaṇa and Bharata to appoint Aṅgada and Candraketu as the ruler of the various kingdoms of Kārupatha (VII.102.1-4). When Kāla came at the door of Rāma in the disguise of an ascetic, Lakṣmaṇa informed him and brought him in on the order of his brother. Rāma talked with Kāla while stationing Lakṣmaṇa on the gate (VII.103.2-7;14-16). While Rāma was talking to Kāla, Durvāsā arrived at the door, then Lakṣmaṇa informed Rāma about his arrival knowing well that this act of his would bring death to him. He thought in this way only he would meet the death otherwise Durvāsā would have cursed all of them (VII.105.1-10). Seeing Rāma worried he told him, "Please kill me without hesitation because transgressor of law go to hell. By giving me the corporal punishment you will enrich your Dharma" (VII.106.1-4). Then Lakṣmaṇa disappeared in the river Sarayū. Indra took him to heaven (VII.106.8-17). Lakṣmaṇa was worshipped by gods when he arrived in heaven

(VII.106.18).

LAḶṢYA (लक्ष्य) - Son of Kṛṣāśva, a weapon given to Rāma by Viśvāmitra (I.28.5).

LAṆKĀ (i) (लङ्का) - A city governed by Rāvaṇa. Hanūmān saw Sītā in a pitiable condition in Laṅkā (I.1.73). Hanūmān set Laṅkā on fire (I.1.77). Here Rāvaṇa was killed by Rāma (I.1.81). Tārā told Lakṣmaṇa thirty six crores, thirty six lac, thirty six thousand and thirty six hundred Rākṣasas dwell in this city (VI.35.15). Hanūmān described its beauty, charm and prosperity of Rāma (V.1.213-214;2.1-30;55-56;V.3.1-19): Laṅkā was well-guarded by the Rākṣasas. On being asked by Jāmbavān, Hanūmān narrated his sojourn to Laṅkā (V.58.8-166). Hanūmān told Rāma about the fortification of Laṅkā. (VI.3,1-32). Rāma also described its charm to Lakṣmaṇa (VI.24.3-12). Rāma said to Sītā while returning to Ayodhyā; 'O delighter of Videharāja ! look at this Laṅkā glowing like the peak of Kailāsa mountain, situated at the huge peak of Citrakūṭa and made by Viśvakarman" (VI.123.3). Sukeśa was ad-

vised by Viśvakarman to live in this city which could not be overpowered by anybody (VII.5.22-29).

LAṆKĀ (ii) (लङ्का) - Presiding deity of Laṅkā, appeared in a awful form before Hanūmān (V.3.20-21). She told Hanūmān that she was a maid-servant of Rāvaṇa and the protector of the City and none could reach here without her permission. She further told that she would kill him (V.3.27-30). Hanūmān fought with her. On being defeated by him she allowed him to enter Laṅkā and to search for Sītā. She told Hanūmān about a curse given by Brahmā to her according to which whenever she would be defeated by a monkey, Rākṣasas would be destroyed (V.3.44-52).

LAVAṆA (लवण) - A demon, son of Madhu and Kumbhīnasī, valorous and dreadful (VII.61.17-18). His father Madhu gave him a Śula given by Lord Śiva. Lavaṇa started troubling all the three world with the power of this weapon (VII.61.21-22). The ascetics requested Rāma to kill him (VII.61.23-25). Śatrughna expressed his

strong desire for the killing of Lavaṇa, Rāma advised him to avoid his Śūla. Śatrughna killed him with a divine weapon given by Rāma (VII.63.19-32; 64.9-12). Agni and Indra expressed their desire to give him a boon at the killing of this demon (VII.70.1-2).

LOLĀ (लोला) - Father of Madhu demon (VII.61.3).

LOHITA (लोहित) - Sea of red water on whose bank Sugrīva sent Vinata along with one lac monkeys in search of Sītā (IV.40.37)

LOHITYA (लोहित्य) - A village visited by Bharata while returning from Kaikeya (V.71.15).

V व

VAṆGA (वङ्ग) - A prosperous country ruled over by Daśaratha (II.10.39-40).

VAJRA (वज्र) - A mountain in the sea near Pāriyatra mountain (IV.42.23)

VAJRAKĀYA (वज्रकाय) - A demon whose house was visited by Hanūmān (V.6.22).

VAJRA-JWĀLĀ (वज्रज्वाला) - Grand daughter of Viṛcana Kumar Bali, married to Kumbhakarṇa (VII.12.23).

VAJRA-DANṢṬRA (वज्रदंष्ट्र) - A demon (V.6.20).

His house was set on fire by Hanūmān (V.54.10). He promised to Rāvaṇa for the killing of Rāma and others (VI.8.9-18). He came to Rāvaṇa wielding various types of weapons (VI.9.3). He was wounded by Rāma (VI.44.20). He mercilessly killed the monkey-army and was killed by Aṅgada (VI.53.2-7; 25; VI.54). Vibhīṣaṇa also discribed his death (VI.89.11). While returning to Ayodhyā Rāma showed Sītā the place where he was killed (VI.123.11).

VAJRA-MUṢṬI (वज्रमुष्टि) - Mainda had a dual-fight with Vajra-muṣṭi (VI.43.12) and also killed him (VI.43.29). He was the son of Mālyavān (VII.5.36).

VAJRA-HANU (वज्रहनु) - A demon who promised Rāvaṇa to destroy the army of Rāma single handed (VI.8.21-24)

VADAVĀ-MUKHA (वडवामुख) - Fire, originated from the anger of Aurva sage, appeared in the Jaloda sea. Seeing this fire, the cries of helpless creatures living in the sea, are constantly being

heard (IV.40.46-47).

VARADĀ (वरदा) - River of the south where Sugrīva sent Hanūmān and others in search of Sītā (IV.41.9).

VARUṆA (I) (वरुण) - Son of Prajāpati Kuśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.9).

VARUṆA (ii) (वरुण) - God father of Suśeṇa monkey (I.17.15). Bharata and Śatrughṇa were equal to Mahendra and Varuṇa in vaolour (II.1.4). He was invoked by Sumantra, Kausalyā, Bharadvāja (II.15.21; 25.13; 91.13). Rāma saw his place in the hermitage of Agastya (III.12.19). Setting-mountain is the dwelling place of Varuṇa (IV.42.43). Sampāti knew his worlds (IV.58.13). Rāma was advised by Varuṇa and other gods when he disgraced Sītā (VI.117.2). Being afraid of Rāvaṇa Varuṇa took the form of swan in the sacrifice of Maruta (VII.18.5). He gave boon to swans (VII.18.29-31). Rāvaṇa saw his house and defeacted his generals and his sons (VII.23.25-49). Urvaśī (a nymph) was invited by him for sexual inter-

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course but she told him that she was with Mitra. Love-smitten as he was, he expressed his desire to ejaculate his semen in a pot near her. Getting her permission he did so (VII.56.14-21). Two Brahmins were born out of this pot (VII.57.4-6).
VARUṆA-KANYĀ (वरुण-कन्या) Umā nandīśvaraścāpirūpā varuṇakanyakā' (VI.60.11).
VARUTHA (वरुथ) - A village, visited by Bharata while returning from Kaikeya. (II.71.11).
VAṢAṬKĀRA (वषट्कार) - Budha consulted other sages and also Vaṣaṭkāra for bestowing of manlyness on Ilā (VII.90.9). He also accompanied Rāma at the time of Mahāprasthāna (VII. 109.8).
VASIṢṬHA (वसिष्ठ) - A famous sage, who wanted to make Bharata the king of Ayodhyā after the death of Daśaratha to which Bharata refused (I.1.33). He was the most respected Ṛitvij of Daśaratha (I.7.4;8.6). He made all arrangements for the performance of the Putreṣṭi-sacrifice of Daśaratha (I.13.1-2,6,17-30,35-41). He was entrusted with the work of distributing of Dakṣiṇās (fees) to Ṛitvij's (priests) (I.14.51).

He performed the Nāmakaraṇa and other sacraments of the sons of Daśaratha (I.18.20-25). Having accepted his advice Daśaratha sent his sons with Viśvāmitra (I.21.5-22). He refused to give Kāmadhenu to Viśvāmitra (I.53.11-26). When Kāmadhenu was forcibly taken away by Viśvāmitra, he raised a big army (I.54.9-16). When Viśvāmitra attacked his hermitage, he wielded a awful Daṇḍa in his hand, came to fight with him (I.55.25-28). With his Brahma-Daṇḍa he destroyed all the divine weapons of Viśvāmitra (I.56.13-21). He cursed Triśaṅku while refusing to officiate as a priest in his sacrifice (I.57.12;1.58.1-10). He granted the status of Brahmaṛṣi to Viśvāmitra and became friendly with him (I.65.22-23). Then Viśvāmitra worshipped him (I.65.25). With his permission Daśaratha went to Mithilā (I.68.14;69.4-10). He was the family priest of Daśaratha. He chosed Sītā and Urmilā for Rāma and Lakṣmaṇa (I.70.16-45). Along with Viśvāmitra, he also chosed Kuśadhvaṇya's daughters for Bharata and Śatrughna (I.72.1-16). He solemnised the mar-

riages of all the four brothers (I.73.12-22). Daśaratha asked him to prepare for the coronation of Rāma (II.3.3-7). After the death of Daśaratha he sent for Bharata who was at Rajagrha (II.6.8). He advised Bharata regarding the last rites of Daśaratha (II.76.1-3). Bharata went to Bharadvāja's hermitage along with Vasiṣṭha (II.90.3-8). He asked Rāma to accept the throne but he refused saying that he would honour the words of his father. Then asked Bharata to beg wooden-slippers of Rāma and supported the idea of his living at Nandigrāma until Rāma returned to Ayodhyā (II.110;111.1-11;113.2,9-13;115.4-6). He performed the coronation ceremony of Rāma (VII.128.61). He cursed Nimi to become Videha (bodyless) on seeing his sacrifice being performed by Gautam etc. (VII.55.13-17) : He was also cursed by Nimi to become Videha (VII.55.18-20). Vasiṣṭha went to Brahmā for attaining the body. Brahmā advised him to enter the lustre of Varuṇa. Then he was born out of the vessel filled by the semen of Mitra and Varuṇa and as soon as he was born

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he was chosen by Ikṣavāku to become his chief Purohita (VII.57.7-9). Once a demon disguised as Vasiṣṭha appeared before the King and asked for meat. When his wife placed before him the meat the king wanted to curse him but he was stopped by his wife from doing so because he was told that some one else disguised as Vasiṣṭha asked for the meat. Having come to know about this fact Vasiṣṭha gave him a boon (VII.65.26-36). Rāma consulted him in connection with Aśvamedha (VII.91.2-8). When Lakṣmaṇa became guilty of appearing before Rāma while he was talking to Kāla Vasiṣṭha advised Rāma to leave him (VII.106.7-11). He performed all the rituals at time of Rāma's final departure (VII.109.3).

VASU (i) (वसु) - Son of Kuśa and Vaidarbhi (I.32.2). He established Girivraja whose capital Vasumatī became famous (I.32.7). Soṇa river which was famous as Māgadhī was connected with him (I.32.9).

VASU (ii) (वसु) - Rāma saw his place in the hermitage of Agastya (III.12.19). Vasus are

eight in number (III.14.14). Durdhara was his son. Sāvitra was the name of eighth (VI.30.34) Vasu who killed Sumālī (VII.27.34-50). Rāvaṇa could not stand against him on the battle-field (VII.29.31). He was invoked by Sītā to prove her purity in the assembly of Rāma (VII.97.8).

VASU (iii) (वसु) - Son of king Nrga (VII.54.8-19).

VASUDĀ (वसुदा) - A Gandharva-Kanyā, wife of Mālī (VII.5.42). She gave birth to four demons (VII.5.44).

VASUMATĪ (वसुमती) - Capital of Vasu (I.32.6).

VASVAUKASĀRĀ (वस्वौकसारा) - City of Kubera (Alakā) (II.94.26).

VAHNI (वह्नि) - Chieftain of a monkey group (IV.39.38).

VĀTĀPI (वातपि) - Agastya told the story of Vātāpi and Ilvala to Rāma (III.11.55-67). Agastya killed Vātāpi (III.43.41-45).

VĀMADEVA (वामदेव) - Sage who was a respected R̥itvij (priest) of the king Daśaratha (I.7.4). He advised Daśaratha to perform the Aśvamedha sacrifice for the sake of progeny (I.8.6). He went to Mithilā along with Daśaratha

(I.12.5;68.14). He advised Vasiṣṭha to appoint another king after the death of Daśaratha (II.67.3). He helped Vasiṣṭha in the coronation ceremony of Rāma (VI.128.61). On hearing the cries of a Brāhmaṇa Rāma invited him (Vāmadeva) (VII.74.2).

VĀMANA (वामन) - Lived in Sidhāśrama (I.29.3). Gods inspired Viṣṇu to visit the sacrifice of Bālī in the form of a Vāman (Dwarf) (I.29.9). Viśvāmitra had great respect for him (I.29.22).

VĀMANĀ (वामना) - A nymph who danced in the honour of Bharata at the order of Bharadvāja (II.91.46).

VĀYAVYA (वायव्य) - A weapon given to Rāma by Viśvāmitra (I.27.10).

VĀYU (वायु) - Vāyu requested the daughters of Kuśanābha to marry him (I.32.14-16) they refused him (I.32.17-21). Then Vāyu entered in their bodies and made them hamp-backed (I.32.22-23). They told their father about the desire of Vāyu to rape them (I.33.2-3). At the time of their marriage with Brahmadutt, Vāyu removed their hampness (I.33.23-24). Gods

asked Agni to bear the lustre of Śiva with the help of Vāyu (I.36.18). The seven pieces of the womb of Diti by Indra, the third one was known as divine Vāyu (I.47.5,8). He was invoked by Kausalyā to protect Rāma during exile (II.25.13). Rāma also asked Vāyu whereabouts of Sītā (III.63.27). He pushed Maināka into the ocean when Indra wanted to chop his wings (V.1.126). Due to the fear of Rāvaṇa he also did not blow with great speed (V.13.63). Hanūmān invoked him for success (V.13.65). While giving his introduction to Rāvaṇa Hanūmān described himself as his son (V.51.15). Sītā invoked him while going through fire-ordeal (VI.116.28). When Hanūmān was struck down by the thunderbolt of Indra, Vāyu became furious and reduced its speed. Gods went to Brahmā thus troubled by Vāyu. Brahmā told them that this was all due to the hurling of thunderbolt at Hanūmān by Indra. Gods went along with Brahmā to him. At that time he was carrying Hanūmān in his lap. They felt pity (VII.35.48-65). Gods cured his son Hanūmān.

Then he took Hanūmān to Añjanā (VII.36.1-26) VĀRĀṆASĪ (वाराणसी) - A city governed by Kāśirāja. It was surrounded by beautiful walls and doors (VII.38.17). Having got respect from Rāma, Kāśirāja proceeded towards his city (VII.38.19).

VĀYU-BHAKṢA (वायुभक्ष) - Name of the sages who requested Rāma for protection from demons on the death of Śarabhaṅga (III.6.4,8-26).

VĀRUNAPĀŚA (वारुणपाश) - Noose of Varuṇa which was given to Rāma by Viśvāmītra (I.27.8).

VĀRUNĪ (वारुणी) - Daughter of Varuṇa, Surā name of Abhimāmini goddess who came out of ocean-churning (I.45.36). Sons of Aditi married her so they called Sura (I.45.37-38).

VĀLAKHILYA (वालखिल्य) - A category of sages known as Vālakhilyas who also requested Rāma to protect them from demons (III.6.2,8-26) Rāvaṇa settled them along the coastal area (III.35.14). They lived behind Maināka mountain (IV.43.32).

VĀLIN (वालिन) - A monkey who was the elder

brother of Sugrīva. He had enmity with Sugrīva (I.1.62). Rāma killed Vālin when Sugrīva challenged him (I.1.68-69). Vālmiki foresaw; Vālin's fight with Sugrīva, his killing by Rāma, lamentation of Tārā for him (I.3.23-24). He was the son of Indra (I.17.10). Hanūmān and other monkeys attended on him (I.27.31-32). Sugrīva told Rāma that he was turned out of his house by Vālin and cultivated enmity with him. Overcome by his fear Sugrīva lived in the forest. Sugrīva told Rāma about taking away of his wife by Vālin. On Sugrīva's request Rāma vowed to protect him, to kill Vālin (IV.5.23-30; IV.8.32-34; IV.10.1-35). Describing about his valour Sugrīva noted that he (Vālin) used to go around four seas before the rising of Sun and did not fatigue. He used to uplift the peaks of the mountains (IV.11.3-6). He threw the dead body of Dundubhi demon at a distance of one Yojana who came to fight with him in the form of a bull (IV.11.28-47). On account of the curse given by Mataṅga sage he could not enter the R̥ṣyamūka area (IV.11.59-63). He many a times

pierced seven trees with one arrow (IV.11.70-71). Sugrīva was driven away by him when he attacked him at the instance of Rāma (IV.12.13-23). Again challenged by Sugrīva, he went to fight with him not caring for the advise of Tārā (IV.15.5-6;31). He had a wrestling bout with him. Then he was killed by Rāma. He chided Rāma for killing him while hiding behind a tree. Rāma silenced him with his reply. Vālin requested Rāma to protect Aṅgaa and Tārā after his death. Tārā lamented and was advised by him to be devoted to Rāma. He also gave his golden-string and advised him to remain faithful to Rāma (IV.17.1-52;IV.18;4.19;IV.20;4.21.16;IV.22.1-26). He fought for fifteen years with Golabha demon and killed him (IV.22.27-29). Rāma ordered Lakṣmaṇa to perform his last rites (IV.25.12-18;28-29). He even once defeated Rāvaṇa and so Rāvaṇa made him his friend (VII.34). Rkṣarāja was the name of his father (VII.36.36).

VĀLMĪKI (वाल्मीकि) - A sage who asked Nārada about a man who was virtuous, valorous,

righteous, truthful and firm-vowed (I.1.1-5). After the departure of Nārada, he along with his pupils went to the bank of Tamasā where he saw a male bird killed out of a pair by a hunter. Moved by the lamentation of the female bird, he cursed him saying, " O hunter ! you shall never attain peace because you have killed a male-bird out of the pair without any fault of his (I.2.3-15). Then he thought whether whatever is spoken by him was in Śloka-metre. Bhardvāja told him that it was indeed a Śloka metre. When he returned to his hermitage, Brahmā appeared and asked him to describe the life of Rāma through Śloka-metre. Then he composed Rāmāyaṇa mahākāvya containing 24 thousand ślokas, (I.2.16-43) five hundred cantos and seven Kāṇḍas (I.4.1-13). Vālmikī's Rāmāyaṇa became a model for the works of the later poets (I.4.26). Rāma and others saluted him and then introduced themselves. (II.56.15-17). Rāma ordered Lakṣmaṇa to leave Sītā near Vālmikī's hermitage (VII.45.17-19). On hearing about Sītā, Vālmikī came to her (VII.49.1-2);

He took her to his hermitage and introduced her to wives of the sages and asked them to look after her (VII.49.6-20). Śatrughna visited his hermitage while going for the killing of Lavaṇāsura. Then Vālmikī told him the story of Kalmāṣapāda (VII.65). At midnight Vālmikī was told by the young sons of the sages about the labour pains of Sītā (VII.66.2). Being pleased he went to the labour-room and made a boy of Kuśa-grass bundle and instructed him to guard the place. He named the elder and younger sons of Sītā as Kuśa and Lava respectively (VII.66.4-9). After killing the demon Lavaṇāsura, Śatrughna again visited his hermitage (VII.34.3-4). The soldiers of Śatrughna were much surprised to listen the story of Rāma in the hermitage and requested him to enquire about this to which he refused to comply (VII.71.21-24). He was present in the Aśvamedha sacrifice of Rāma. He permitted his pupils to sing the Rāmāyaṇa even to Rāma and others while moving here and there (VII.93). He brought Sītā in the assembly of Rāma and

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- proved her chastity before the people (VII.96.1-24). Rāma requested him to narrate the Uttarakāṇḍa of Rāmāyaṇa which was related with the future events (VII.111.1).
- VĀSUKI (वासुकि) - A serpent who lived in Bhogavatī city. Hanūmān and others were sent by Sugrīva in search of Sītā, in his area (IV.41.38).
- VIKĀṬA (विकट) - A demon who was killed by Aṅgada (VI.123.8). He was the son of Sumālī (VII.5.40).
- VIKĀṬĀ (विकटा) - A demoness who threatened Sītā to become Rāvaṇa's wife (V.23.15).
- VIKUKṢI (विकुक्षि) - A king of solar dynasty and son of Kukṣi (I.70.22-23; II.110.8-9).
- VIKṚTA (विकृत) - Second Prajāpati who was born after Kardama (III.14.7).
- VIGHANA (विघ्न) - A demon, in whose house Hanūmān went (V.6.23).
- VIJAYA (i) (विजय) - A minister of Daśaratha (I.7.3). He went to Ayodhyā to welcome Rāma (VI.127.10). He helped Vasiṣṭha at the coronation of Rāma (VI.128.61).
- VIJAYA (ii) (विजय) - A messenger who was sent to inform Bharata about the death of Daśaratha (II.68.5). He reached Rājagṛha (II.70.1). The king of Kekaya welcomed him then he gave the message and gifts sent by Vasiṣṭha to Bharata (II.70.2-5).
- VIJAYA (iii) (विजय) - A joker or jester who accompanied Rāma for entertainment (VII.43.2).
- VIDEHA (विदेह) - A country where Sugrīva sent Vinata in search of Sītā (IV.40.22).
- VIDYĀDHARA (विद्याधर) - Some semi-divine being (I.17.9,23). Rāma showed to Sītā in Citrakūṭa, the beautiful garments of their women and their places of sports (II.94.12). When at the time of crossing of sea, Hanūmān climbed Mahendra mountain, it began to broke under his weight, then they thought that it was being broken by the ghosts. They ascended the sky and saw this mountain (V.1.22-27).
- VIDYUJJIHVA (i) (विद्युज्जिह्व) - A demon whose house was visited by Hanūmān (V.6.19-25). His house was set on fire by him (V.54.13). Rāvaṇa entered the Pramādāvana (Female-garden) along with him (VI.31.6). Rāvaṇa instructed him to show Sītā, chopped head of Rāma through your magical feats and frighten her (VI.31.7-9). He placed Rāma's chopped head near Sītā (VI.31.38-42,45), Vibhīṣaṇa had described his killing (VI.89.13). On his return to Ayodhyā Rāma showed the place where he killed him (VI.123.13).
- VIDYUJJIHVA (ii) (विद्युज्जिह्व) - Son of Kalakā to whom Śurpaṇakhā was married (VII.12.2).
- VIDYUTKEŚA (विद्युत्केश) - A demon who was son of Heti and Bhayā (VII.14.17). He was lustrous like the Sun (VII.4.18). He was married to Śalakaṭaṅkaṭā. Sukeśa was his son (VII.4.19-25,32).
- VIDYUDDANṢṬRA (विद्युदंष्ट्रे) - A monkey chief who was injured by Indrajit (VI.73.58).
- VIDYUDRŪPA (विद्युद्रूप) - A demon whose house was visited by Hanūmān (V.6.23).
- VIDYUNMĀLĪ (विद्युन्माली) - A monkey chieftain whose house was seen by Lakṣmaṇa (IV.33.10). Hanūmān also visited him (V.6.19). Suśeṇa fought with him (VI.43.14). He was killed by

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- Suṣeṇa (VI.43.36-42).
 VIDHĀTĀ (विधाता) - His place was seen by Rāma when he visited Agastya's hermitage (III.12.18).
 VIDHŪTA (विधूत) - Son of Prajāpati Kṛśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.8).
 VINATA (i) (विनत) - A monkey chieftain who possessed a large body like a mountain, valorous and an administrator of monkeys. He was sent along with one lac monkeys by Sugrīva in search of Sītā (IV.40.16-19.45.5).
 VINATA (ii) (विनते) - A village, near which Bharata crossed Gomatī while returning to Ayodhyā (II.71.16).
 VINATĀ (i) (विनता) - Mother of Garuḍa who prayed for the well-being of his son (II.25.33).
 VINATĀ (ii) (विनता) - A demoness (V.24.20).
 VINIDRA (विनिद्र) - Son of Prajāpati Kṛśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.6).
 VINDHYA (विन्ध्य) - Sugrīva invited monkeys living in this country (IV.37.2). Red coloured, furious, valorous monkeys from this place came

- to Sugrīva (IV.37.24). Hanūmān and others searched for Sītā in its caves (IV.50.1). Sampātī fell down on this mountain because his wings were burnt (IV.60.16).
 VIPĀŚĀ (विपाशा) - A river, while going to Kekaya country, Vasiṣṭha's messenger went along its banks (II.68.19).
 VIBUDHA (विबुध) - Son of Devamīdha and father of Mahīdhraḥ (I.71.10).
 VIBHĀṆḌAKA (विभण्डक) - A sage, son of Kāśyapa (I.9.3). His son Ṛṣyaśṛṅga was well-versed in the vedic lore (I.9.11). Ṛṣyaśṛṅga introduced him as his father (I.10.14).
 VIBHĪṢAṆA (विभीषण) - He was appointed as the king of Laṅkā by Rāma (I.1.85). Vālmīki foresaw the friendship of Rāma and Vibhīṣaṇa and his telling of means of killing of Rāvaṇa (I.3.35). He was the brother of Śūrpaṅkhā (III.17.23). He advised Rāvaṇa to return Sītā but he refused (V.37.9 ; VI.9.7-23;6.10). Kālā was his daughter (V.37.11). He told Rāvaṇa not to kill Hanūmān as the killing of an envoy was forbidden (V.52). Rāvaṇa accepted his ad-

vice (V.53.1-2). He was insulted by Rāvaṇa. He also chided him and came to Rāma (VI.16;17.1-4). He introduced him while remaining in the sky (VI.17.11-17). Sugrīva and other entertained doubt about him. Aṅgada suggested his examination (VI.17.18-32,38-66). Rāma met him after telling them about the importance of the protection of one who had taken one's shelter (VI.18). He descended from the sky and touched Rāma's feet and also told him the enormous power of Rāvaṇa. Having heard him Rāma took the vow of killing of Rāvaṇa and promised to make him the king of Laṅkā (VI.19.1-26). He advised Rāma to approach ocean in order to cross it (VI.19.28-30;32-33,36). He recognised Śuka and Sāraṇa, the spies of Rāvaṇa who came to see Rāma's army. Rāma ordered him to show them the whole army (VI.25.19). Śuka told Rāvaṇa about his alliance with Rāma (VI.28.26-27). He told Rāma about the war preparation and arrangements in Laṅkā (VI.37.6-25). He was appointed to look after central attacking point in the war

(VI.37.32). With Rāma's permission he placed one crore soldiers on each gate of Laṅkā (VI.41.43). He had a fighting bout with a demon named Śatrughna (VI.43.8). He consoled Sugrīva when he saw Rāma and Lakṣmaṇa unconscious (VI.46.2-7,30-44). He introduced Prahasta and Kumbhakarna to Rāma (VI.58.3-4;61.4-33). He advised Rāma to send Lakṣmaṇa to the Nikumbhilā temple (VI.84). At his request Rāma ordered Lakṣmaṇa to attack Indrajit before the completion of his worship (VI.85.1-24;86.1-6). He encouraged monkeys to fight with demons (VI.89.1-19). He congratulated Lakṣmaṇa on his killing of Indrajit (VI.90,91). Suṣeṇa treated him for his injuries (VI.91.25,27). He killed the horses of Rāvaṇa with his mace (VI.100.17). Rāvaṇa hurled missile on him (VI.100.19). Lakṣmaṇa saved him from Rāvaṇa (VI.100.24-25). Rāma ordered him to perform last rites of Rāvaṇa (VI.109;111.92-122). Rāma ordered Lakṣmaṇa to coronate him as the king of Laṅkā (VI.112.9-17). Hanumān told Sītā that Rāma killed Rāvaṇa with his help

(VI.113.8). Ordered by Rāma, he brought Sītā to him (VI.114.6-16). He acquired Puṣpaka Vimāṇa for Rāma's and others departure to Ayodhyā (VI.121.1-23). Bharata thanked him for helping Rāma (VI.127.44). He returned to Laṅkā after witnessing the coronation ceremony of Rāma (VI.128.90). Anala, Anila, Hara, and Saṃpāti were his ministers (VII.5.44). He was the son of Kaikasī (VII.9.34). He practised penance for five thousand years while standing on one foot and again he worshiped Sun for same number of years (VII.10.6-9). Brahmā asked him for boon (VII.10.27-28), he asked him to give him the boon that he should be devoted to Dharma in dire circumstances (VII.10.29-33). Saramā, daughter of Śailuṣa was his wife (VII.12.24). He was invited to the Aśvamedha sacrifice of Rāma (VII.91.11). He looked after the arrangements for the sacrifice (VII.91.29;92.7). Rāma blessed him and advised him to worship Viṣṇu (VII.108.23-29).

VIMALA (विमल) - Son of Prajāpati Kṛṣāśva, a weapon which was given to Rāma by Viśvāmitra

(I.28.6).

VIMUKHA (विमुख) - A sage of south who came to greet Rāma on his return to Ayodhyā (VII.1.3).

VIRĀDHA (विराध) - A demon who was killed by Rāma (I.1.41; III.2.5-7). He attacked Rāma and took away Sītā in his lap to some distance (III.2.8-13). Lakṣmaṇa decided to kill him (III.2.14-26). He was the son of Java and Śatahradā. He got a boon from Brahmā which made him invincible (III.3.5-7). Rāma hurled seven arrows on him. On this he became angry and took both of them on his shoulders into the forest (III.3.11-26). Then Rāma and Lakṣmaṇa broke his arms but he did not die. He told Rāma that he was a gandharva name Tumburu who on account of his love for Rambhā, came late in the assembly of Kubera, who cursed him to become a demon to be killed by him (Rāma). Through his kindness today he had attained salvation (III.4.13-19). He requested Rāma to meet Śarabhaṅga. Then he gave up his mortal body and went to heaven (III.4.20-23). Rāma and Lakṣmaṇa buried him in a pit (III.4.24-33).

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While returning to Ayodhyā, Rāma showed Sītā the place where Virādha was killed by him (VI.123.49).

VIRUCA (विरुच) - Son of Prajāpati Kṛśāśva, a weapon given to Rāma by Viśvāmitra (I.28.7).

VIRUPĀKṢA (i) (विरुपाक्ष) - An elephant of the eastern direction who was seen, bearing the earth, by the sons of Sagara while digging the earth in search of sacrificial horse of the Aśvamedha (I.40.13-14). When he moves his head on account of fatigue, then earth began to shake. (I.40.15).

VIRUPĀKṢA (ii) (विरुपाक्ष) - A demon whose house was visited by Hanūmān (V.6.19). Rāvaṇa ordered him to arrest Hanūmān (V.46.2). He fought with Hanūmān. Hanūmān killed him (V.46.27-30). He was the son of Mālyavāna. He went with Rāvaṇa to fight with gods (VII.5.36; 27.29).

VIRUPĀKṢA (iii) (विरुपाक्ष) - A demon who fought with Sugrīva and was killed by him (VI.95.5-9,39;96.14-35).

VIROCANA (विरोचन) - Manthra was the daughter

of Virocana. She wanted to destroy whole of the earth and was killed by Indra (I.25.20) Bali was his son who defeated all the gods and captured their kingdom (I.29.4,19).

VIVASVĀN (विवस्वान्) - Son of Kaśyapa and father of Vaivasvata Manu (I.70.20;II.110.6). Name of the fifteenth Prajāpati (III.14.9).

VIŚALYĀ (विशल्या) - A divine herb made by gods (VI.50.30;101.32)

VIŚĀKHA (विशाख) - A Agnikumāra who follows lord Śiva (I.22.9).

VIŚĀLA (i) (विशाल) - Son of Ikṣvāku who was born from Alambuṣā. His son was Hemacandra (I.47,11-12).

VIŚĀLA (ii) (विशाल) - A demon whose house was burnt by Hanūmān (V.54.14).

VIŚĀLĀ (विशाला) - A city on the bank of Gaṅgā, which appeared as beautiful as heaven. While going towards this city, Rāma and Lakṣmaṇa asked Viśvāmitra about its history (I.45.9-45). It was founded by Viśāla (I.47.12). All the kings who ruled over it, were righteous, valorous, and long-lived (I.47.18).

VIŚRAVĀ (विश्रवा) - A sage who was the father of Rāvaṇa (III.17.22). He was the mind conceived son of Pulastya (V.23.7). Pleased with the service of the daughter of the Royal sage Tṛṇabindu, the sage Pulastya said to her, "I am pleased with your virtues. So today I give you a son just like me who will be famous by the name Pulastya. Because you have very attentively listened to the Vedas recited by me, so he will also be known as Vaiśravaṇa or Viśravā" (VII.2.30-32). Bharadvāja married his daughter with him. A son was born to her from him and his father blessed him with the name Vaiśravaṇa (Kubera). He asked Vaiśravaṇa (Kubera) to live in Laṅkā, made by Viśvakarman (VII.3.1-8,24-31). Agastya told Rāma that once Sumālī was wondering over the earth along with his daughter Kaikaśī, he saw Viśravā and wished to marry his daughter with him. Viśravā told her that since she had approached him at a awful time so she would give birth to sons cruel by nature. At her request he further told her that her youngest son would be virtuous by

nature (VII.9.11-25). At his advice, Kubera left Laṅkā and started living on the Kailāsa mountain (VII.11.37-45).

VIŚVAKARMAN (विश्वकर्मा) - Nala was his son (I.17.12). Viśvāmitra gave his dreaded weapon to Rāma (I.27.19). He was invoked by the sage Bharadvāja to welcome Bharata (II.91.12). The army of Bharata saw his creative skill (II.91.28-35). A big house of Vinatānandana Garuḍa made by him was situated near Śālmālī island (IV.40.38). He created a wheel of thousand spokes on Cakravān mountain (IV.42.25). He created Laṅkā (V.2.20). He also made Puṣpaka Vimāna (V.9.11-15). Many big houses made by him were decorated in the Aśokavātikā (V.14.34). He directed Mālyavān etc. to go to Laṅkā when they requested him to creat houses for them. (VII.5.19-29).

VIŚVĀCĪ (विश्वाची) - A nymph who was invoked by Bharadvāja to welcome Bharata (II.91.17).

VIŚVĀMITRA (विश्वामित्र) - Vālmīki foresaw the valorous deed performed by Rāma and Lakṣmaṇa when they accompanied Viśvāmitra

(I.3.11). Once Daśaratha was thinking about the marriage of his son, Viśvāmitra approached him (I.18.38-43). He was an ascetic who practised fierce vow and shone by his own lustre (I.18.44). After enquiring about his well-being Daśaratha asked him about his purpose of visit (I.18.45-60). He begged from him Rāma for the killing of two demons named Mārica and Subāhu (I.19.1-19). These words of Viśvāmitra tore his heart (I.19.20-22). At first Daśaratha refused to comply with his request so he became very much angry (I.20;21.1-3). At this the earth began to shake and hearts of gods were filled with unknown fear (I.21.4). Vasiṣṭha praised Viśvāmitra and advised Daśaratha to send Rāma with him (I.21.8-21). Daśaratha sent Rāma and Lakṣmaṇa with him a midst the chanting of auspicious mantras. On the way they learnt Balā and Atibalā vidyās from him which when practised could remove both thirst and hunger (I.22.1-21). Viśvāmitra showed Rāma and Lakṣmaṇa, a hermitage situated on the bank of the confluence of Gaṅgā and Sarayū, two

famous rivers. There he entertained them with charming stories (I.23). While crossing the confluence of Gaṅgā and Sarayū they heard great noise and asked about it from him. He told them that this noise was created by the demons named Malada, Karūṣa and Tāṭakā and ordered their killing (I.24). He told them about the origin, marriage, curse etc. of the demoness Tāṭakā and ordered Rāma to kill her (I.25;26.3-4). Gods pleased at the killing of Tāṭakā praised him and asked Viśvāmitra to give him a divine weapon (I.26.27-31). He spent a night with Rāma in Tāṭakā forest (I.26.32-36). He gave Triśūla Brahmāstra Varuṇapāśa and other divine weapons to Rāma (I.27). Rāma protected the sacrifice of Viśvāmitra and killed the demons who were disturbing the sacrifice (I.30). He along with Rāma and Lakṣmaṇa went to Mithila and rested at the bank of Śoṇabhadra in the evening (I.31). He told Rāma about the four sons of Brahmā. He further told him that the land of the bank of Śoṇabhadra river belonged to Vasu and also narrated the story

of 100 daughters of Kuśanābha who became hemp backed due to the anger of Vāyu (I.32). He narrated the story of his own lineage (I.34). He also told Rāma the story of the origin of Gaṅgā (I.35). He told Rāma about the curse given to earth and gods by Lord Śiva and Pārvatī when their love-sports were disturbed by them (I.36). The story of Sagara was related by him to Rāma (I.38-39-40). The story of the descending of Gaṅgā from heaven was also told by Viśvāmitra (I.41;42;43;44). The churning of sea by gods and demons, drinking of venom by Śiva, rescuing of Mandarācala mountain from Pātāla, origin of Dhanavantari, Apsarā, Vāruṇī, Uccaiśravā, Kaustubha, nectar etc. were described by him (I.45). Having heard about the arrival of Viśvāmitra, king Sumati himself came to welcome him (I.45.20). He introduced Rāma and Lakṣmaṇa to Sumati (I.48.7). He told Rāma about the hermitage of Gautama and his curse to Ahalyā (I.48.11-34). Gautama cursed Indra saying that his testicles would be no more (I.49.1-13). He took Rāma and Lakṣmaṇa to

Sītā's svayambara at Mithilā (I.50.1,7.10,12-15,22-25). Vasiṣṭha asked Kāmadhenu to produce desired objects for honouring Viśvāmitra. He begged Kāmadhenu from Vasiṣṭha but he refused to part with it. He decided to take away his cow forcibly (I.54.1-2). He destroyed soldiers produced by Kāmadhenu (I.54.19-23). He became very sad when his hundred sons and soldiers were destroyed. Vasiṣṭha then went to Himālaya mountain for penance after giving kingdom to his only remaining son (I.55.6-12). Pleased by his penance, Lord Śiva gave him various types of weapons (I.55.13-18). He used these weapons against Vasiṣṭha on account of which the hermitage became uninhabited (I.55.21-24). All his weapons were calmed down by Brahmaṇḍa used by Vasiṣṭha. At this he decided to practise penance to attain Brahmin hood (I.56). While practising penance, he produced four sons (I.57.1-3). Brahmā accepted him as Rajarṣi (I.57.5). He accepted the offer of Triśaṅku to officiate at his sacrifice (I.58.13-16). He invited

other sages to this sacrifice. When they refused to accept his invitation, he cursed them (I.59). He sent Triśaṅku along with his body to heaven but he was struck down by Indra so he decided to create a new heaven. But gods requested him not to create another heaven. He accepted their request (I.60). He practised penance at Puṣkara Tīrtha (I.61.1-4). He protected Śunahśepa, the son of R̥cika, who was bought by the king Ambriṣa for his sacrifice (I.62). His penance was disturbed by Menakā. Then he went to Himālaya mountain and again practised penance for the attainment of Brahmaṛṣi-hood (I.63). He also cursed Rambhā (I.64). When Rāma broke the bow, he advised Janaka to send his ministers to bring Daśaratha (I.67;68;8-13,15). He asked Janaka to marry the daughters of Kuśadhvaja to Bharata and Śatrughna (I.72.1-16). He helped Vasiṣṭha in conducting the marriages of Rāma and others and after their marriages went to Uttara mountain with the permission of Janaka and Daśaratha (I.74.1-2). Mārīca told Rāvaṇa about the valour of

Rāma while he was protecting the hermitage of Viśvāmitra (III.38.3-12). He along with other seven Ṛṣis welcomed Rāma on his return to Ayodhya (VII.1.5).

VIŚVĀVASU (विश्ववसु) - A divine gandharva who was invoked by Bharadvāja while welcoming Bharata (II.91.16).

VIŚVEDEVA (विश्वेदेव) - A category of gods who worship Sun on Meru mountain (IV.42.39). Sītā invoked them at the time of proving her purity (VII.97.8).

VIṢṆU (विष्णु) - He came to the sacrifice of Daśaratha, riding on Garuḍa (I.15.16). He decided to take birth in the form of a man for killing of Rāvaṇa when invoked by gods (I.15.26-29). He asked gods about the means of killing of Rāvaṇa (I.16.1-2). He chose Daśaratha as his mortal father (I.16.8-10). Brahmā ordered gods to produce sons in the form of monkeys (I.17.1-4). Mother of Śukrācārya and wife of Bhṛgu wanted to make all the three world free from Indra, so he killed her (I.25.21). He practised for many years in

Siddhāśrama (I.29.2). Agni and other gods requested him to visit the sacrifice of Bali in the form of a dwarf (I.29.6-21). He bore Mandarācala on his back in the form of a tortoise (I.45.29). The Vaiṣṇava bow carried by Paraśurāma was formerly given to him by gods (I.75.12-13). Kauslayā worshipped Viṣṇu for the attainment of son (II.20.14). Agastya gave his bow to Rāma (III.12.32-37). Lakṣmaṇa told Rāma that as Viṣṇu got earth after binding Bali in the same way you will get Sītā (III.61.24). Sampāti knew the places where three step of Viṣṇu fell when he took the form of a dwarf to destroy Bāli (IV.58.13). Lakṣmaṇa regained his health after meditating on his form (VI.59.122). When troubled by the sons of Sukeśa, gods took his refuge (VII.6.12-18). He vowed for the destruction of demons (VII.6.19-21). He killed Hiraṇyakaśipu and other demons (VII.6.34-38). He came to fight with demon while riding Garuḍa (VII.6.62-69). He destroyed the army of Mālyavān (VII.7). After their defeat Mālyavān, Sumālī and others went to Rasātala

(VII.8). When Rāvaṇa attacked Indraloka, Indra took his refuge (VII.27.7-20). Once Bhṛgu's wife gave shelter to demons; enraged by this act of her, Viṣṇu cut her head with his cakra. Then Bhṛgu cursed him saying that he would also bear the pangs of separation from his wife. After this Bhṛgu was filled with remorse and worshipped him. Viṣṇu accepted his curse and later on was born as Rāma on this earth and bore the pangs of separation from Sītā (VII.51.13-21). Unable to kill Vṛtra; he ordered Indra to kill him after imparting a part of his lustre to him and to his thunderbolt (VII.85.3-9). He advised Indra to perform his sacrifice to get rid of the sin of killing a Brāhmaṇa (VII.85.19-22). Kālā told Rāma that Viṣṇu took the incarnation in his form to protect people (VII.104.9). Lakṣmaṇa was his fourth portion (VII.106.18). When Rāma stepped forward to enter Sarayū river, Brahmā welcomed him saying, "O Raghunandan, the incarnation of Viṣṇu ! Come, may you be endowed with auspiciousness" (VII.110.8). Having heard his

- words Rāma and his brothers along with their bodies entered the Brahma lustre (VII.110.12).
- VIHANGAMA (विहंगम) - A demon who came to fight with Rāma (III.23.32). He was killed by Rāma when he attacked him along with Khara (III.26.26-35).
- VĪRABĀHU (वीरबाहु) - A monkey chieftain whose house was seen by Lakṣmaṇa (IV.33.10).
- VRTIMAN (वृत्तिमान) - Son of Prajāpati Kṛśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.7).
- VRTRA (वृत्र) - A demon after killing whom Indra incurred sin (I.24.18). Kausalya wished for Rāma the same auspiciousness which was obtained by Indra on killing Vṛtra (II.25.32). Sugrīva told Rāma that he would attain the sin which was incurred by Indra on distroying Vṛtra (IV.24.13). Underlying the importance of Aśvamedha sacrifice, Lakṣmaṇa related to Rāma the story of killing of Vṛtra by Indra (VII.84.4-18).
- VRṢAPARVAN (वृषपर्वन) - Father of Śarmiṣṭhā (VII.58.8).

- VRṢABHA (वृषभ) - Sent by Sugrīva to southern direction in search of Sītā (IV.41.3).
- VEGADARŚĪ (वेगदर्शी) - A monkey who was appointed to guard the rear and middle of the army (VI.4.21). He was wounded by Indrajit (VI.73.57). He attacked Kumbhakarna (VI.76.62). He brought waters from the four seas and five hundred rivers for the coronation of Rāma (VI.128.52).
- VEDAVATĪ (वेदवती) - She cursed Rāvaṇa for raping her in the former ages (VI.60.10; VII.17.1-34). Same Vedavatī appeared as the daughter of Janaka and became the wife of Rāma, the incarnation of Viṣṇu (VII.17.35). She killed Rāvaṇa, the enemy of Rāma, with her curse, before, he was killed by him (VII.17.36). She will be born again and again in different ages for the destruction of Rāvaṇa (VII.17.37). She was born as Sītā in her next birth (VII.17.43-44).
- VEDAŚRUTI (वेदश्रुति) - A river, crossing which Rāma went into southern direction frequented by Agastya (II.49.9).

- VAIKHĀNASA (वैखानस) - A group of Ṛṣis who requested Rāma to protect them (III.6.2; 8-26). They live beyond Maināka mountain (IV.43.32).
- VAIJAYANTA (वैजयन्त) - Capital of Nimi (VII.55.6).
- VAIDARBHĪ (वैदर्भी) - Princess of Vidarbha country, wife of Kuśa who gave birth to four sons (I.32.2).
- VAIDYUTA (वैद्युत) - A mountain which exist beyond Sūryavān mountain (IV.41.33).
- Ś Ś**
- ŚAKUNA (शकुन) - Son of Prajāpati Kṛśāśva; a weapon which was given to Rāma by Viśvāmitra (I.28.6).
- ŚAKTI (शक्ति) - A ṛṣi (VII.96.3).
- ŚĀNKHA (शङ्ख) - Presiding deity of wealth (VII.15.17).
- ŚĀNKHANA (शङ्खण) - A king of solar race, son of Kalmāṣapāda, and father of Sudarśana (I.70.40-41; II.110.27-28).
- ŚĀNKHACUḌA (शङ्खचूड) - Rāma asked Sugrīva

- to cast a affectionate glance on him (VII.40.7).
ŚATHA (शठ) - A demon whose house was visited by Hanūmān (V.6.24).
ŚATADRU (शतद्रु) - A river which was crossed by Bharata while returning from Kekaya country (II.71.2).
ŚATABALI (शतबलि) - A monkey chieftain who came to Sugrīva along with ten Araba monkeys (IV.39.14). He went in the northern direction in search of Sītā (IV.45.4; IV.47.8). He was very powerful and always worshipped the Sun for victory. He did not care for his life in the service of Rāma (VI.27.43-45).
ŚATAVAKTRA (शतवक्त्र) - Son of Prajāpati Kṛśāśava, a weapon which was given to Rāma by Viśvāmitra (I.28.5).
ŚATAHRDĀ (शतहृदा) - Mother of Virādha, a demoness (III.3.5).
ŚATĀNANDA (शतानन्द) - Eldest son of Gautama (I.51.1-9). While welcoming Rāma he narrated the story of Viśvāmitra (I.51.12-28; 52-65). He told Janaka the story of the attainment of Brahminhood by Viśvāmitra (I.65.1-28). He

- was the royal priest of Janaka (I.70.1,5,9).
ŚATODARA (शतोदर) - Son of Prajāpati Kṛśāśava, a weapon given to Rāma by Viśvāmitra (I.28.5).
ŚATRUGHĀTĪ (शत्रुघाती) - Son of Satrughna who was the king of Vidiśā (VII.108.10-11).
ŚATRUGHNA (शत्रुघ्न) - Brother of Rāma whom Rāma ordered to listen Rāmāyaṇa from the mouth of Lava and Kuśa (I.4.31). He was born from the womb of Sumitrā under the Āśaleśā constellation and Karka lagna (I.18.13-14). Bharata loved him more than his life (I.18.33). Viśvāmitra chose for him the daughter of Kuśadhvaṇa for marriage (I.72.6,8,11). Śrutakīrtti was his wife (I.73.30). He along with Bharata went to Kekaya with the permission of Daśaratha (I.77.18-20; II.1). Daśaratha always remembered his son who was as valorous as Varuṇa (II.1.4). He always followed Bharata (II.8.6,29). Seeing Bharata in grief, Śatrughna remembering his father again and again, fell unconsciousness on the earth (II.77.11,24). He fell sorrow at the exile of Rāma, so he dragged Kubjā, the cause of his departure (II.78).

Bharata introduced him Bharadvāja (II.92.23). Having heard about Rāma's return Bharata ordered him to prepare for his welcome (VI.127.1). He saluted Rāma, Lakṣmaṇa and Sītā (VI.127.45). Rāma consulted him in connection with rumour about Sītā (VII.44.2). He insisted on the killing of Lavaṇāsura himself (VII.62.10-14). Rāma made him the king of Madhupura (VII.62.15-21). Rāma told him the means to avoid the weapon of Lavaṇāsura (VII.63.18-31; 64.1-12). He reached the hermitage of Vālmīki where he was welcomed by sage (VII.65.1-7). Vālmīki told him the story of Kalmāṣapāda, the son of Sudāsa (VII.65.8-39). When he was staying in the hermitage, Sītā gave birth to two sons (VII.66.1). Cyavana told him the story of Māndhātā while telling about the Śula of Lavaṇāsura (VII.67). He killed Lavaṇāsura (VII.69.1-37). He inhabited the Madhupurī and decided to go to Rāma in twelfth year (VII.70). In the Aśvamedha sacrifice, he and Bharata made arrangements for the feeding of monkeys and Brahmanas.

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(VI.123.41).

ŚABALĀ (शबल) - Kāmadhenu of Vasiṣṭha which was ordered by him to produce desired objects for Viśvāmitra (I.52.20-23, 53.1-7). Viśvāmitra begged this cow from Vasiṣṭha but he refused to give it (I.56.9-16, 22-26). Viśvāmitra wanted to take it forcibly (I.54.1-7) Vasiṣṭha ordered her to create soldiers for the destruction of the army of the enemy (I.54.16-23; 55.1.3).

ŚAMBARA (शम्बर) - A famous demon who lived in Vaijayanta city in Daṇḍakāraṇya. His flag bore the sign of a big fish and he knew more than hundred languages. He could not be defeated by the gods. He also fought with Indra (II.9.12-13). He was killed by Indra (V.16.8).

ŚAMBASĀDHANA (शम्बसाधन) - A demon who was killed by Hanūmān (V.35.89).

ŚAMBUKA (शम्बुक) - A Śudra was practising penance by keeping his head downwards in northern part of Śaivala mountain, the boundary of the kingdom of Rāma, with a desire to conquer heaven. He was killed by Rāma (VII.76.1-4).

(VII.91.27). He was called back by Rāma for final liberation (VII.107.8).

ŚATRUGHNA (ii) (शत्रुघ्न) - A demon with whom Vibhīṣaṇa fought (VI.43.8).

ŚATRUṆJAYA (शत्रुजय) - A big elephant who looked like a big cloud. His speed was unbearable for the enemies. Sumantra saw it near the palace of Rāma (II.15.46). Rāma gave this elephant to Suyajña (II.32.10). It was going in front of Bharata's army (II.97.25).

ŚABARĪ (शबरी) - Kabandha asked Rāma to meet her while going to heaven (I.1.56). Rāma visited her hermitage (I.1.57). Vālmīki foresaw her meeting with Rāma and offering of roots and fruits to him (I.3.22). Rāma and Lakṣmaṇa went to her hermitage which was situated at the southern end of the lake named Pampā. She saluted them by touching their feet (III.74.4-7). They accepted wild fruit offered by her (III.74.10-17). She showed Rāma Matāṅga forest and a sacred place called Sāgara-tīrtha (VII.74.20-35). While returning to Ayodhyā from Laṅkā, Rāma showed this place to Sītā

ŚARAGULMA (शरगुल्म) - Was sent by Sugrīva to southern direction in search of Sītā (IV.41.3).

ŚARADANDĀ (शरदण्ड) - A river, which was crossed by men sent to Kekaya country by Vasiṣṭha (II.68.15).

ŚARABHA (शरभ) - A monkey who was produced by Parjanya. (I.17.15). He coronated Sugrīva with all the rites lay down in the śāstras (IV.26.34). While going to Kiṣkindhā Lakṣmaṇa saw his beautiful house (IV.33.9). He told about his power which consisted of a jump for thirty yojana. (IV.65.2,4). He also came to that place where Rāma and Lakṣmaṇa were lying unconscious (VI.45.2). He was wounded by Indrajit (VI.46.21). He faced Kumbhakarna in the battle-field (VI.66.35). He attacked him. Kumbhakarna showered blows on him (VI.67.24-29).

ŚARABHAṆGA (शरभंग) - A sage (I.1.41). Vālmīki foresaw Rāma's meeting with him (I.3.18). Virādha told Rāma about his place of living and asked him to meet him (III.4.20-21). Rāma met him. There he saw a wonderful scene

(III.5.2-4). Rāma saw him conversing with Indra (III.5.11). Rāma went to his hermitage leaving behind Sītā under the protection of Lakṣmaṇa. On seeing Rāma approaching, Indra took leave of him (III.5.20-21). Rāma along with his brother and wife came to his hermitage and stayed there after being welcomed by him (III.5.25-26). On being asked about the purpose of the visit of Indra, told Rāma that he wanted to take him to Brahmaloka. He did not go with him because he wanted to see Rāma (III.5.27-31). He entered the fire while meditating on Rāma and attained Brahmaloka (III.5.32-43).

ŚARAVANA (शरवण) - A forest where Kārtikeya was born. When Rāvaṇa was returning after conquering Kubera, his Puṣpaka Vimāna stopped there (VII.16.1-2).

ŚARĀRI (शरारि) - He was sent by Sugrīva in the southeren direction in search of Sītā (IV.41.3).

ŚALYAKARṢAṆA (शल्यकर्षण) - A country. Bharata visited this place while returning from Kekaya country (II.71.3).

ŚARMISTHĀ (शर्मिष्ठा) - Wife of Yayāti and

daughter of Vṛṣaparvā and mother of Puru (VII.58.8-10).

ŚAŚAVINDU (i) (शशविन्दु) - A king who had Asita as his enemy (I.70.27; II.110.15).

ŚAŚAVINDU (ii) (शशविन्दु) - A royal sage who captured the Bahlika kingdom (VII.90.22).

ŚĀNTĀ (शान्ता) - Daughter of Romapāda who was the king of Aṅga country. She was married to Rṣyaśṛṅga. Sumantra described her marriage with the sage (I.9.12,17; 10.33; 11.3,6). She came to Ayodhyā along with her husband where they were welcomed by queens of Daśaratha (I.11.29-30).

ŚĀRDŪLA (शार्दूल) - A spy of Rāvaṇa who informed him about the big army of Rāma standing on the bank of the sea (III.20.1-7). Having heard this Rāvaṇa became perturbed and sent Śuka and Sāraṇa to spy on the army of Rāma (VI.20.8). He was recognised by Vibhiṣaṇa, and caught and beaten by the monkeys (VI.29.22-28). He gave information to Rāvaṇa about important monkeys (VI.30).

ŚĀRDULĪ (शार्दूली) - Daughter of Krodhavaśā who

gave birth to Vyāghra (III.14.22-25).

ŚINŚAPĀ (शिशपा) - A tree. It assumed the form of a woman for the welcoming of Bharata and came to live in the hermitage of Bharadvāja (II.91.50). Hanumān saw it in the Aśoka vātikā (V.14.37).

ŚIKṢA (शिक्ष) - A gandharva (Śigru) who lived on the Rṣabha (IV.41.43).

ŚILĀVAHĀ (शिलावहा) - A river. Bharata saw it while returning from Kekaya country (II.72.4).

ŚISIRA (i) (शिशिर) - A mountain, on which lived the gods and demons. On account of its height, it touched the heaven. Sugrīva sent Vinata along with one lac monkeys to this mountain in search of Sītā (IV.40.29-30).

ŚISIRA (ii) (शिशिर) - A name of Sūrya which occur in the Āditya-Hṛdaya stotra (VI.105.12).

ŚISIRANĀŚANA (शिशिरनाशन) - Also a name of the Sun occurring in the Āditya-Hṛdaya stotra (VI.105.12).

ŚIGHRAGA (शीघ्रग) - A king of the solar race, the son of Agnivaṇa. Maru was his son (I.70.41; II.110.29).

ŚUKA (i) (शुक) - A gandharva who lived on Rṣabha mountain (IV.41.43).

ŚUKA (ii) (शुक) - A demon whose house was set on fire by Hanūmān (V.54.10). On the advice of Śārdūla, he was sent to Sugrīva as an envoy. He delivered the message of Rāvaṇa to Sugrīva while remaining in the sky. He was caught by the monkeys and brought on the earth but he was set free by Rāma (VI.20.8-26). On his return, he gave information about the valour of the chieftains of monkeys and army of Rāma (VI.24.23-36). He was again sent with Sāraṇa by Rāvaṇa for spying work. He was recognised and caught by Vibhīṣaṇa but freed by Rāma. On listening about the power of Rāma's army and monkeys, Rāvaṇa expelled him from his assembly. He went away from that place (VI.29.1-15; 36.19; 44.20. VII.14.1).

ŚUKANĀBHA (शुकनास) - A demon (V.6.24).

ŚUKĪ (शुकी) - Daughter of Tāmra who gave birth to Natā. Vinatā was her grand-daughter (III.14.17, 20; III.14.31).

ŚUKRA (i) (शुक) - Kausalyā invoked Śukra for

Rāma's protection in exile (II.25.23).

ŚUKRA (ii) (शुक) - A minister of Kubera (VII.15.17).

ŚUKRA (iii) (शुक) - Father of Devayānī (VII.58.9-17). Having heard about the ill treatment met by his daughter, he cursed his son-in-law Yayāti and made him an old man (VII.58.22-24). He was made his purohita by Daṇḍa (VII.79.18). King Daṇḍa raped his daughter (VII.80). He did so because Daṇḍa was cursed by him (VII.81.1-11). He instructed his daughter Arajā to meditate on God while living in his hermitage (VII.81.14-17).

ŚUCIBĀHU (शुचिबाहु) - Son of Prajāpati Kṛśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.7).

ŚUNAHŚEPA (शुनःशेष) - Son of sage R̥cika, (I.61.19). He himself accepted to be bought by Ambriṣa to become sacrificial animal at his sacrifice (I.61.20-22). He requested Viśvāmitra to protect him (I.62.2-7). He ordered Ambariṣa to perform his sacrifice and invoked Indra who gave him long life (I.62.18-26).

ŚURASENA (i) (शूरसेन) - A province founded by Śatrughna (VII.70.9).

ŚURASENA (ii) (शूरसेन) - A race in whose cities, Sugrīva sent Śatabali and other monkeys in search of Sītā (IV.43.11).

ŚURPAṆAKHĀ (शूर्पणखा) - A demoness living in Janasthāna who was disfigured by Rāma (I.1.46). On her advice Khara and Duṣaṇa along with fourteen thousand demons attacked Rāma but were single handed killed by him (I.1.47-48). Sister of Rāvaṇa who came to Rāma in Pañcavaṭī (III.17.6). On seeing Rāma she was smitten with love (III.17.9). She was very ugly, cruel and displeasable (III.17.10-12). She assumed a beautiful form and approached Rāma (III.17.12-14). She invited Rāma for love-sports (III.17.20-29). She was sent by him to Lakṣmaṇa where she proposed to him (III.18.1-7). Lakṣmaṇa refused her proposal. Then again went to Rāma and attacked Sītā in order to eat her (III.18.14-17). Rāma ordered Lakṣmaṇa to disfigure her and so he cut his nose and throat. She went to Khara and Duṣaṇas and told them

the whole story of her disgrace. They came to fight with Rāma and were killed by him. Then she went to Rāvaṇa. She advised Rāvaṇa to have Sītā as his wife. She vowed to dance before Nikumbhilā goddess after eating the flesh of Sītā and drinking of Surā (III.19-22; III.32.1-3; III.33-34; V.24.46-47). She was the daughter of Kaikaṣī and was married to Vidyujjvha by Rāvaṇa (VII.9.34; VII.12.1-2). She lived in Daṇḍkārṇaya (VII.24.25-42).

ŚEṢA (शेष) - Third Prajāpati who was born after Vikṛta (III.14.7).

ŚAILUṢA (शैलूष) - A gandharva who lived on Rṣabha mountain (IV.41.43). Her daughter Saramā was married to Vibhīṣaṇa (VII.12.24).

ŚAILODĀ (शैलोदा) - A river on whose bank Kuru country was situated (IV.43.38).

ŚAIVALA (शैवल) - A mountain of south (VII.75.13; 79.16; 81.18).

ŚAIVYA (शैव्य) - A king who gave his flesh to crane to save the life of a pigeon (II.12.43; 14.4). Parents of Śravaṇa Kumāra begged that heaven for their son which was attained by this king

(II.64.42).

ŚONABHADRA (शोणभद्र) - A river on whose bank Rāma, Lakṣmaṇa and Viśvāmitra spent a night while going to Mithilā (I.31.20). Vinata was sent here by Sugrīva in search of Sītā (IV.40.21,31).

ŚONITĀKṢA (शोणिताक्ष) - A demon whose house was set on fire by Hanūmān (V.6.26; 54.14). He attacked Aṅgada (6.76.4). He fought with Aṅgad and Dvididha but was killed by the later (VI.76.13,15,21,30,34).

ŚYENAGĀMĪ (श्येनगामी) - A demon who came with Kṣhara to fight with Rāma (III.23.32) and was killed by him (III.26.29-35).

ŚYENĪ (श्येनी) - Daughter of Tāmra who gave birth to cranes and vultures. (III.14.17-18).

ŚRUTAKĪRTI (श्रुतकीर्ति) - Daughter of Kuṣadhvaja who was welcomed by the queens of Daśaratha as daughter-in-law (I.77.12).

ŚRṆGAVERAPURA (शृङ्गवेरपुर) - A city on the bank of the river Gaṅgā (I.1.29,2.50.25). Its king was Guha (II.50.32). Bhārata stayed here for a night (II.83.19-26; 89.1) Rāma sent a

message to the king of this city through Hanūmān (VI.125.4.21).

ŚVETA (i) (श्वेत) - A monkey chieftain (VI.26.25-26). He was the son of Sūrya (VI.30.33).

ŚVETA (ii) (श्वेत) - Son of Sudeva, the king of Vidarbha. He attained Brahmaloṇa by penance. There he was always troubled by hunger. He asked its reason from Brahmā. He told him that when he was in mortal-world, he never gave anything in alms to a guest, Brāhmaṇa, gods and manes. He further told him that he would be freed from it by Agastya. Hence he lived in a forest and ate his own flesh (VII.78).

ŚVETĀ (श्वेता) - Daughter of Krodhavaśā whose son was the elephant (III.14.22,26).

ŚVETĀŚVATARĪ (श्वेताश्वतरी) - Śruti who was kidnapped by Madhu-Kaitabha and was freed by Hayagrīva (IV.17.49).

S स

SAÑJĪVAKARAṆĪ (संजीवकरणी) - A medicine (VI.50.30).

SANTĀNAKA (संतानक) - Rāma requested Brahmā

to grant Uttamaloka (best-world) to the citizens who came with him. Brahmā gave them Santānaka-loka to them (VII.110.18-19).

SANNĀDANA (संनादन) - A monkey chieftain who was the grand father of the monkeys. Sāraṇa told Rāvaṇa that he could touch with his shoulder a mountain situated at a distance of one yojana and could get hold of things situated at the height of one yojana reaching them with his body (VI.27.17-19). Rāma showed his affection towards him (VII.39.22).

SAMYODHAKAṆṬAKA (संयोधकण्टक) - A Yakṣa who attacked Mārīca with a large army but was killed by him (VII.14.21-22).

SAMVATSARA (संवत्सर) - Kausalyā invoked him for the protection of Rāma in the forest (II.25.15).

SAMŚRAYA (संश्रय) - Fourth Prajāpati who came after Śeṣa (III.14.7).

SAMHRĀDA (संहृद) - A demon whose killing was described by Sumālī etc. (VII.6.34). He also attacked gods in the company of Rāvaṇa (VII.27.29).

SAMHRĀDĪ (संहृदी) - A demon whose killing was described by Vibhīṣaṇa (VI.89.12). He was son of Sumālī (VII.5.41).

SAGARA (सगर) - King of Ayodhyā. He always desired for a son (I.38.2). He had two queens named Keśinī and Sumati. He along with his two wives practised penance for hundred years. On the peak named Bhṛguprasravaṇa of the Himālaya mountain. Bhṛgu blessed him with one son from the first wife and sixty thousand sons from the second wife (I.38.3-14). He with his wives went round Bhṛgu and went towards his kingdom (I.38.15). Keśinī gave birth to Asamañja (I.38.16). Sumati gave birth to sixty thousand sons who were full of youthful vigour (I.38.19). He turned out his sinful son from the city and decided to perform a sacrifice (I.38.20-24). His sacrificial horse was stolen by Indra. Sons of Sagara dug whole of the earth in search of this horse. Gods told Brahmā about their deeds of violence (I.39). Brahmā pacified them by predicting the distruction of the sons of Sagara. Sons of Sagara approached Kapila and

were reduced to ashes through his anger (I.40). On his order Aṅsumān reached Rasātala and brought the horse to the earth. He brought to him the news of the death of his uncles. He finished the sacrifice with the rites mentioned in the śāstras and returned to his capital. Then he thought of bringing the Gaṅgā but he could not do so. He ruled over this earth for thirty thousand years and attained heaven (I.41). After his death Aṅsumān asended the throne (I.42.1-2). The mortal remain of the sons of Sagara were washed by the waters of Gaṅgā and so they get rid of sins. They went to heaven (I.43.41; 44.3). Brahmā told Bhagīratha that the sons of Sagara would remain in heaven like gods as long as water remained in the sea (I.44.4). His father was Asita and his mother was Kālindī. When he was still in the womb of his mother, his step mother gave poison to her to destroy the foetus but he was born with this poison (gara) so he get his name as Sagara (I.70.37; II.110.21). Rāma belonged to his family (6.19.31).

The Vālmīkīya Rāmāyaṇa : Name Index

SAJAPA (सजप) - A group of sages who requested Rāma to protect them after the death of Śarabhaṅga (III.6.5,8-26).

SATYAKĪRTI (सत्यकीर्ति) - Son of Prajāpati Kṛśāśva; a weapon which was given to Rāma by Viśvāmitra (I.28.4).

SATYAVATĪ (सत्यवती) - Elder sister of Viśvāmitra, and wife of sage Ṛcika (I.34.7). She followed her husband to heaven and flowed from the Himālaya mountain on this earth as Kauśikī river (I.34.8-11).

SALYAVĀN (सल्यवान्) - Son of Kṛśāśva; a weapon given to Rāma by Viśvāmitra (I.28.4).

SANATKUMĀRA (सनत्कुमार) - He narrated before the sages a story connected with the attainment of sons by Daśaratha (I.9.2). The same story was told by Sumantra to Daśaratha (I.9.18).

SAPTAJANA (सप्तजन) - A hermitage where sages practised penance. They used to keep their heads down in the water. They ate only air for seven days and nights and remained steady at one place. Rāma and Lakṣmaṇa visited this hermitage and paid their homages to them

(IV.13.18-19).

SAPTAṚṢIGAṆA (सप्तर्षिगण) - Kausalyā invoked them for the protection of Rāma during exile (II.25.11).

SAPTASAPTI (सप्तसप्ति) - The Sun (VI.105.11).

SAPTASĀGARA (सप्तसागर) - A sacred place where elders of Śabarī produced the waters of seven sea by the power of their thoughts (VII.74.25).

SAMUDRA (समुद्र) - When troubled by the arrows of Rāma, Samudra appeared before him and asked him to construct a bridge with the help of Nala (I.1.79-80). Rāma crossed it by the bridge and reached Lāṅkā and killed Rāvaṇa (I.1.81). He promised before gods that he would never cross his limit (II.12.44). Kausalyā invoked him for the protection of Rāma (II.25.13,36). Hanūmān crossed him and he ordered Maināka mountain to come out of the waters to give rest to him. (V.1.88-104). Samudra was made by the ancestors of Rāma (VI.19.28-31).

SAMUNNATA (समुन्नत) - A demon who was ministers of Prahasta. He was killed by Durmukha

(VI.58.19,21)

SAMPĀTI (i) (सम्पाति) - A vulture who encouraged Hanūmān to cross the ocean (I.1.72). He was the brother of Jaṭāyu and was well known for his power. Listening about the death of Jaṭāyu from Aṅgada he became full of sorrow and requested the monkeys to bring him down from the mountain because his wings were burnt by the rays of the Sun (IV.56.1-5,17-24). Aṅgada brought him down from the mountain and told him about the death of Jaṭāyu, friendship of Rāma and Sugrīva, killing of Vālin and the cause of his fast unto death (IV.57). When Vṛtrāsura was killed by Indra, both these brothers attacked him and defeated him. While returning, his younger brother Jaṭāyu was being burnt by the Sun, I covered him with my wings. My wings were burnt and I fell on the Vindhya mountain. After that I did not hear about him (IV.58.1-7). He told Aṅgada that he knew the worlds of Varuṇa and he had seen the churning of ocean and war between gods and demons. One day I saw, Sītā being carried away by

wicked Rāvaṇa. She was crying alas Rāma. Rāvaṇa lived in Laṅkāpurī and Sītā was imprisoned there. He hoped that they would cross the sea and see her. Garuḍa flies higher than the vulture which flies in the fifth path of the sky. They were the children of Garuḍa. On account of some condemned act, they become non-vegetarians. Monkeys took him to the bank of the sea where he offered water libation to his brother. They again took him to his place. His son was Supārśva (IV.58.11-34). The sage Niśākara ordered Sampāti to remain alive for helping Rāma, through this act he would regain his wings (IV.62). So he gave all information of Sītā and got his wings. Then he flew away (IV.63.1-13).

SAMPĀTI (ii) (सम्पाति) - A monkey chieftain. He fought with the demon name Prajaṅga. (IV.33.10; VI.43.7). He was wounded by him and his valour was praised by Rāmā (VI.43.20; 49.27). Suśeṇa told Rāma that he knew Saṅjīvakaraṇī and Viśalyā medicines (VI.50.29).

SAMPĀTI (iii) (सम्पाति) - A demon whose house was visited by Hanūmān (V.6.22). He was the minister of Vibhiṣaṇa (VI.37.7) He was the son of Mālī (VII.5.44).

SAMPRAKṢĀLA (सम्प्रक्षाल) - A group of sages who requested Rāma for protection from demons after the death of Śarabhaṅga (III.6.2.8-26).

SARAMĀ (i) (सरमा) - A demoness who protected Sītā. She was very kind hearted woman. She consoled her when she was very sad and made Sītā to believe that he would vanquish Rāvaṇa (VI.33).

SARAMĀ (ii) (सरमा) - Daughter of a Gandharva king named Śailuṣa who was the wife of Vibhiṣaṇa (VII.12.24). She was born on the bank of Mānasarovara. As it was rainy season so the lake began to rise. Then her mother cried, 'Saraḥ mā' so she was named Saramā (VII.12.25-26).

SARAYŪ (सरयू) - A river, on whose northern bank Daśaratha ordered his ministers to construct the sacrificial alter (I.8.15; 12.15). Daśaratha per-

formed his sacrifice on its bank (I.14.1). Viśvāmitra asked Rāma to sip its water (I.22.11). Rāma, Lakṣmaṇa and Viśvāmitra spent a night on its bank (I.22.22). Rāma and Lakṣmaṇa visited the confluence of Gaṅgā and Sarayū. (I.23.5). It flowed near Ayodhyā and had originated from Mānasarovara, so it is called Sarayū (I.24.9). Rāma remembered it (II.49.14-15). On its bank, Daśaratha killed the son of the sage (II.64.14-16). Rāma asked Sītā to consider Mandākinī as Sarayū river (II.95.15). Rāma entered its waters to search his own place (VII.109.4; 110.7). Who so ever took a dip in it attained Santānaka (VII.110.24-25).

SARASVATĪ (i) (सरस्वती) - A river. While returning from Kaikeya country Bharata crossed the confluence of Sarasvatī and Gaṅgā (II.71.5). Vinata was sent by Sugrīva to its bank in search of Sītā (IV.40.21).

SARASVATĪ (ii) (सरस्वती) - When Brahmā wanted to grant a boon to Kumbhakarna then he

remembered Sarasvatī (VII.10.41). She appeared before him and asked about the purpose for sending for her from Brahmā, he asked her to sit on the tongue of Kumbhakarna for favouring the gods (VII.10.42-43). Afterwards left him (VII.10.47).

ŚARPANĀTHA (सर्पनाथ) - Son of Prajāpati Kṛśāśva, a weapon which was given to Rāma by Viśvāmitra (I.28.9).

ŚARPĀSYA (सर्पास्य) - A demon who accompanied Khara in the battle field to fight with Rāma (III.23.33). He was killed by Rāma (III.26.27-35).

ŚARVATĀPANA (सर्वतापन) - The Sun (VI.105.14)

ŚARVATĪRTHA (सर्वतीर्थ) - A village where Bharata stayed for a night while returning to Ayodhyā (II.71.14).

ŚARVABHAVODBHAVA (सर्वभवोद्भव) - The Sun (VI.105.14).

ŚALILĀHĀRA (सलिलाहार) - A type of sages who requested for their protection after the death of Śarbhaṅga (III.6.4,8-26).

ŚAVITĀ (सविता) - The Sun. (VI.105.10).

SAHADEVA (सहदेव) - The grand-son of Dhūmrāśva and son of Śrñjaya (I.47.15).

SAHYA (सह्य) - A mountain infested by the elephants of Bhṛgu type (I.6.25).

SĀNUPRASTHA (सानुप्रस्थ) - A monkey who was sent by Rāma in search of Indrajit (VI.45.3).

SĀRAṆA (सारण) - A demon, visited by Hanūmān (V.6.20). His house was set on fire by him (V.54.10). Rāvaṇa sent him along with Śuka to know about the movements of Rāma's army. He assumed the form of a monkey and entered in their army but he and Śuka both were recognised by Vibhīṣaṇa and so they were arrested. Rāma freed them for delivering of message to Rāvaṇa (VI.25.1-25). He told Rāvaṇa about the valour of Rāma (VI.25.26-33). He gave the introduction of each and every chieftain of the monkeys (VI.26-27). Rāvaṇa chided him and turned him out of his assembly (VI.29.1-15).

SĀRCIMĀLĪ (सार्चिमाली) - Son of Kṛśāśva, a weapon given to Rāma by Viśvāmitra (I.28.7).

SĀRVABHAUMA (सार्वभौम) - An elephant who

wanders in the Vaikhānasa-Kṣetra (IV.43.35).

SĀLAKAṬĀṆKAṬĀ (सालकटंकटा) - Daughter of Sandhyā who was married to a demon named Vidyutkeśa. She gave birth to a son on the Mandarācala mountain (VII.4.23-25).

SĀLAVANA (सालवन) - A place near Kaliṅga city. Bharata visited this place while returning from Kekaya country. Hanūmān saw this useful forest on the way while carrying the message of Rāma to Bharata (VI.125.26).

SĀLVEYA (साल्वेय) - A mountain where a monkey chieftain named Śarabha lived (VI.26.36).

SĀVITRA (सवित्र) - See Vasu.

SĀṆKĀŚYĀ (सांकाश्या) - A city, where the brother of Janaka named Kuśadhvaja lived. It was surrounded by many fighting devices for the protection of the walls. It was as beautiful as heaven (I.70.2-3). It was ruled over by Sudhanvā who was killed by Janaka. Janaka made his brother the king of this city (I.71.16-19).

SIDDHAGAṆA (सिद्धगण) - Kausalya requested them for welfare of Rāma in the forest (II.25.12).

SIDDHĀRTHA (i) (सिद्धार्थ) - An old minister of Daśaratha (II.26.18-33). He went out of the city to welcome Rāma (VI.127.10). He consulted with other ministers for the welfare of Rāma (VI.128.24).

SIDDHĀRTHA (ii) (सिद्धार्थ) - A messenger who was sent to bring back Bharata from Kekaya by Vasiṣṭha after the death of Daśaratha. (II.68.5) He reached Rājagṛha (II.70.1-12).

SIDDHĀŚARAMA (सिद्धाश्रम) - A hermitage where Viṣṇu attained Siddhi (I.29.3,26). Rāma, Lakṣmaṇa and Viśvāmitra were welcomed by its inhabitants (I.29.26). Rāma got rid of Mārīca and Subahu etc. while staying here (I.30.26).

SINDHU (i) (सिन्धु) - A prosperous country which was ruled over by Daśaratha (II.10.38). He ordered his servants to offer best things of this place to please Kaikeyī (II.10.39-40).

SINDHU (ii) (सिन्धु) - A river on whose bank Vinata was sent by Sugrīva in search of Sītā (IV.40.21).

SINDHUNADA (सिन्धुनद) - A country whose horses were just like Uccaiśravā (I.6.22).

SIMHIKA (सिंहिका) - When Hanūmān was crossing the sea, a big demoness caught hold of his shadow in order to eat him. Hanūmān reduced his size and entered her mouth and tore her vital organs with his sharp nails. Thus killing her, he came out of her body (V.1.185-197).

SĪTĀ (सीता) - Daughter of Janaka, wife of Rāma who accompanied him to the forest (I.1.27,28,30). Rāvaṇa kidnapped her with the help of Mārīca (I.1.53). Rāma narrated the incident of kidnapping of Sītā to Sugrīva (I.1.60). Hanūmān reduced the whole of the Laṅkā to ashes except the place of Sītā (I.1.77). After the death of Rāvaṇa when Rāma met her, he felt sorry (I.1.81). Being unable to bear the words of Rāma she entered in the fire (I.1.82). On the advice of Agni Rāma considered her as not guilty (I.1.83). Vālmīki knew all these events before hand (I.3.3). He also foresaw staying with Anusūyā and receiving of Aṅgarāga from her (I.3.18); her kidnapping by Rāvaṇa lamentations of Rāma for her; assembling of army of monkeys in order to search Sītā by

Sugrīva, meeting of Hanūmān with her, offering of Rāma's ring to her for identification; his dialogue with her; chiding of her by demonesses; reporting of all this to Rāma by Hanūmān and sending of Sītā in the forest etc. (I.3.20-22,24,30-32,36,38). Vālmīki taught Rāmāyaṇa mahākāvya to Lava and Kuśa (I.4.7). She was named so as she was born from the earth as Janaka ploughed the fields to clear it for the sake of sacrifice (I.66.13). Janaka decided to marry her with a king who could break the bow of lord Śiva (I.66.14-26). Janaka gave her in marriage to Rāma when he broke the bow (I.73.24-27). They bowed each other and engaged themselves in love sports (I.77.26-30). Having heard about the coronation of Rāma, she came to him (II.4.31-32). Daśaratha told Kaikeyī that Sītā would feel sad on the exile of Rāma and he would die (II.12.73-76). Rāma decided to go to Daṇḍaka forest after consulting Sītā (II.19.25). After getting blessing from Kausalyā, he came to the palace of Sītā (II.25.45). Seeing him sad, she asked its cause

(II.26.3-18). She was told by Rāma to remain in Ayodhyā (II.26.23-38). She requested Rāma to take her also with him to the forest (II.27). Rāma forbade her after telling her about the troubles one got in the forest (II.28). She tried to justify her going with him to the forest (II.29, 30.1-25). Rāma along with Sītā and Lakṣmaṇa went to the palace of Kaikeyī to see Daśaratha (II.33). When she wore bark-garments, the women of the inner apartment began to weep (II.37.13-20). Vasiṣṭha chided Kaikeyī and told her about the impropriety of dress (II.37.21-37). The subjects spoke bad words for Daśaratha when they saw her dressed in bark-garments (II.38.1-12). Śurpaṅkhā told Rāvaṇa about Sītā's beauty and insisted to make her wife (III.34.14-22). Marīca advised Rāvaṇa against the kidnapping of Sītā, but he ordered him to assume the form of a golden deer and attract Sītā (III.37-39;40.19). On seeing the deer, she asked Rāma to catch it. Rāma went for it. Marīca cunningly uttered the word 'Rāma'. When Sītā heard it she at once sent Lakṣmaṇa

to go for his help, thinking that he might be in a distress state. On seeing him reluctant, she blamed him and forced him to go for the help of Rāma (III.45). Then Rāvaṇa came to her hermitage in the disguise of a sage and asked about her identify. She invited him for rites of hospitality (III.46). She chided him when he proposed for marriage (III.47). Rāvaṇa kidnapped her. While she was being carried away by him, she saw Jaṭāyu and asked her to inform Rāma and Lakṣmaṇa about her kidnapping (III.49). When Jaṭāyu was killed by Rāvaṇa she wept bitterly (III.51.44-46). She threw her ornaments on the way (III.54.1-4). Rāvaṇa placed her in his inner apartment (III.54.5-13). He ordered dreaded demonesses to guard her (III.54.14-16). The demonesses took her to Aśoka-vāṭikā and tried to frighten her (III.56). After killing Rāma returning to the hermitage and did not find her he was full of grief (III.58). He set out in search of her (III.60-61-62) Rāma asked about her from Kabandha (III.71.25). Lakṣmaṇa told Hanūmān about their coming to

the forest and kidnapping of Sītā (IV.4.10.14). Hanūmān told all this to Sugrīva (IV.5.6). Hanūmān, Śatabali and other monkeys were sent by Sugrīva in search of her (IV.41.43). Hanūmān saw her in the Aśoka-vāṭikā surrounded by a large number of demonesses. He saw her in a sad plight (V.5.15-19). When Hanūmān offered to take her with him she refused (V.37). She gave her crest-jewel to Hanūmān to be given to Rāma (V.38). She sent a message to be conveyed to Rāma (V.40.1-12). Hanūmān informed about her to Rāma and gave crest-jewel sent by her (V.66-67). Demonesses took her to the battlefield where she saw Rāma and Lakṣmaṇa in an unconscious state (VI.47.7-23). At this she was filled with sorrow but Trijaṭā told her that they were alive and took her back to the Aśoka vāṭikā (VI.48). After the death of Rāvaṇa she had to pass through a fire ordeal in order to prove her chastity (VI.116). While returning to Ayodhyā in the Puṣpaka-Vimāna, Rāma showed her many places on the way (VI.123). After the coronation of Rāma,

once when she was pregnant she expressed her desire to see the forests (VII.42.18). Bhadra told Rāma about the rumour spreading in the subject about Sītā (VII.43.16-19). Rāma ordered Lakṣmaṇa to leave her in the forest (VII.45). Lakṣmaṇa told her about the order of Rāma on the bank of Gaṅgā (VII.47). Vālmīki took her to his hermitage where she gave birth to two sons (VII.66.1-2). Vālmīki advocated her purity (VII.96.10-24). While proving her chastity again she exclaimed that if her words were true then earth should give her space in her lap (VII.97.14-16) At once Earth appeared seated on a divine throne and disappeared again with Sītā (VII.97.18-21) After her departure Rāma lamented for her (VII.98.4-10).

SUKETU (i) (सुकेतु) - A Yakṣa. He had no issue so he did penance. Being pleased Brahmā gave him a girl named Tāṭakā (I.25.5-6).

SUKETU (ii) (सुकेतु) - Son of Nandivardhana. Devarāta was his son (I.71.5-6).

SUKEŚA (सुकेश) - Son of Sālakataṅkatā and Vidyutkeśa. As soon as he was born he was left

by his parents. Seeing him weeping Śiva made him as young as his mother and gave him Vimāna (VII.4.26-32). Grāmaṇī married his daughter named Devavatī with him (VII.5.1-2). He had three sons as lustrous as Agni (VII.5.4-8). Lord Śiva expressed his inability to kill his son because he had great affection and love for him (VII.6.9-14).

SUGRĪVA (सुग्रीव) - A monkey king who was introduced to Rāma by Hanūmān (I.1.59). Rāma told him about kidnapping of Sītā by Rāvaṇa (I.1.60). He cultivated friendship with Rāma and told him about his enmity with his brother Vālin (I.1.61-62). He told Rāma regarding the great power of Vālin because he entertained doubt about Rāma's strength (I.1.63). In order to know the prowess of Rāma, he showed him big body of the demon named Dundubhi (I.1.64). When Rāma threw the body of the demon to a distant place and pierced the śāla trees with an arrow, he entered the cave of Kiṣkindhā (I.1.67). He went to Vālin and made a loud noise. He came out and fought with him

(I.1.68-69). Rāma gave him the kingdom after killing Vālin (I.1.70). He sent monkeys in all the directions in search of Sītā (I.1.71). He came to Nandigrāma along with Rāma (I.1.88). On seeing Rāma and others, he and other monkeys became apprehensive, but Hanūmān removed their doubt. He sent Hanūmān to them to know about them (IV.2). Hanūmān went to them from the Rṣyamūka mountain and told them about him and purpose of his coming to them (IV.3.1,21-24) Rāma introduced Hanūmān to Lakṣmaṇa (IV.3.27-28). Lakṣmaṇa told Hanūmān that they had come to this place after knowing the virtues of Sugrīva (IV.3.39). Danu told Rāma that Sugrīva could tell about the demon who took away Sītā. So Lakṣmaṇa asked for his help and Hanūmān led them to Rṣyamūka mountain (IV.4.15-36). He got Vālin killed with the help of Rāma (4.10.1-30). He was the son of Sūrya (IV.14.22). Rāma told Vālin that Aṅgada would live with Sugrīva (IV.18.67). Seeing the sorrow of Tārā, he thought of giving up his life but was consoled

by Rāma (IV.24.1-23; 25.1). Lakṣmaṇa asked him to perform last rites and he did (IV.25-26). After his coronation, he lived in Kiṣkindhā (IV.27.1). He indulged too much in love-sports and forgot to search for Sītā (IV.30.70-84). Lakṣmaṇa got angry with him. Aṅgada informed him about his anger but did not listen on account of sleep. Monkeys began to produce loud noise on seeing angry Lakṣmaṇa, so he got up from his slumber. He became very much worried (IV.31). Hanūmān made him remember about the promise to search Sītā (IV.32). He sent Tārā to pacify Lakṣmaṇa (IV.33.28-37). He begged pardon of him and praised Rāma (IV.36.4-11). At this Lakṣmaṇa was pleased (IV.36.12-20). He ordered Hanūmān to assemble monkey army (IV.37.1-15). He advised Rāma not to give shelter to Vibhīṣaṇa (VI.18.4-6). He had a fight with Rāvaṇa but fell on the ground unconscious when hit by the arrow (VI.59.36-41). Kumbhakarna wanted to take him to Rāvaṇa. When he was unconscious Kumbhakarna carried him on his shoulder but

he forced him to leave him on regaining his senses (VI.67.83-89). He was wounded by Indrajit (6.73.57). He also fought with Mahodara and killed him (VI.97). He accompanied Rāma and others to Ayodhyā (VI.122.21-24). Rāma invited him to his Aśvamedha sacrifice (VII.40.28). He expressed his desire to accompany Rāma to the highest place of Viṣṇu Rāma granted his wish (VII.108.21-25). He entered the orb of the Sun (VII.110.22).

SUCANDRA (सुचन्द्र) Son of Hemacandra (I.47.13).

SUTĪKṢṢA (सुतीक्ष्ण) A sage (I.1.42). Śarabhaṅga asked Rāma to meet him (III.5.35). He welcomed Rāma to his hermitage (III.7.5). Rāma asked him about the hermitage of Agastya. While returning to Ayodhyā, he showed Sītā his hermitage (III.11.30-44; 6.123.47).

SUDARŚANA (i) (सुदर्शन) - A king of solar dynasty. He was the son of Śaṅkhaṇa and father of Agnivarṇa (II.70.41; II.110.28).

SUDARŚANA (ii) (सुदर्शन) - A lake which was full of silver coloured lotuses and Rājahaṅsas, Gods,

Yakṣas, kinnaras and nymphs used to come here for watery sports. Sugrīva sent Vinata to this place in search of Sītā (IV.40.43-44).

SUDĀMAN (सुदामन्) - A minister of Janaka who went to bring Daśaratha to Mithilā (I.70.10-14).

SUDĀMĀ (i) (सुदामा) - A mountain situated in the midst of Vālhika country (II.68.18-19).

SUDĀMA (ii) (सुदामा) - A river which was crossed by Bharata while returning to Ayodhyā from Kekaya (II.71.1).

SUDEVA (सुदेव) - Father of king Śveta (VII.78.3).

SUDHANVĀ (सुधन्वा) - A king who surrounded Mithilā coming from Sāṅkāśya city (I.71.16). He asked Janaka to handover the bow of Śiva and his daughter Sītā to him (I.71.17). He was killed by Janaka (I.71.18). Janaka gave his kingdom to his brother Kuśadhvaṇa after the death of Sudhanvā (I.71.19).

SUNĀBHA (i) (सुनाभ) - Son of Prajāpati Kṛśāśva a weapon which was given to Rāma by Viśvāmitra (I.28.5).

SUNĀBHA (ii) (सुनाभ) - A name of Maināka mountain (V.1.139; 57.13).

SUNETRA (सुनेत्र) - A monkey chieftain. His house was seen by Lakṣmaṇa (IV.33.11).

SUNDARĪ (सुन्दरी) - Daughter of Mālyavān (VII.5.31,32,35). She gave birth to seven sons and a daughter (VII.5.36-37).

SUPĀṬALA (सुपाटल) - A monkey chieftain (IV.33.11).

SUPĀRŚVA (i) (सुपार्ष्व) - A demon (VI.89.14). He was the son of Sumālī (VII.5.40).

SUPĀRŚVA (ii) (सुपार्ष्व) - Son of Sampāti who used to bring food for him at proper time. He narrated the event of the kidnapping of Sītā by Rāvaṇa (IV.59.8-21).

SUPTAGHNA (सुप्तघ्न) - A demon who came to the assembly of Rāvaṇa wielding various types of arms. (VI.9.1). He fought with Rāma (VI.43.11). Rāma showed Sītā, the place where this demon was killed (VI.123.14). He was the son of Mālyavāna and Sundarī (VII.5.37). He attacked the army of gods in the company of Rāvaṇa (VII.27.30).

SUPRABHA (सुप्रभ) - He came to the assembly of Rāma to see oath taking by Sītā (VII.96.4).

SUPRABHĀ (सुप्रभा) - Daughter of Prajāpati Dakṣa who produced one hundred divine weapons (I.21.15). She gave birth to fifty sons named Samhāra (I.21.17).

SUBĀHU (i) (सुबाहु) - A demon who created trouble in the sacrifice of Viśvāmitra (I.19.5-7). He was encouraged by Rāvaṇa in this act (I.20.19-20). He was the son of Upasunda (I.20.26-27). He ran towards Rāma and was killed by him (I.30.14,22).

SUBĀHU (ii) (सुबाहु) - A monkey chieftain. He climbed the wall of Laṅkā and encamped there (IV.33.11; VI.42.22).

SUBĀHU (iii) (सुबाहु) - Son of Śatrughna who ruled over Mathurā (VII.108.10-11).

SUMATI (सुमति) - Son of Kākutsīha (I.47.17). He welcomed Viśvāmitra (I.47.20). He asked about the identity of Rāma and Lakṣmaṇa from Viśvāmitra (I.48.1-6). Wounded by him, both these brothers proceeded to Mithilā (I.48.9).

SUMANTRA (सुमन्त्र) - A minister of Daśaratha. Daśaratha sent his purohita to call him for his

advice with regard to Aśvamedha sacrifice (I.8.4). Ordered by Daśaratha he brought sages who were well-versed in the knowledge of Vedas (I.8.5). He told him about the marriage of R̥ṣyasrīṅga with Śāntā. He advised him to invite the sage to his Aśvamedha sacrifice (I.11.1-13). He brought Rāma to him for coronation (II.4.4-8). He became unconscious on seeing the sad plight of Daśaratha (II.34.61). On regaining consciousness, he chided Kaikeyī (II.35). He took Rāma, Sītā, Lakṣmaṇa to the forest (II.40.10-17;47). On reaching Śrīngaverapura, Rāma decided to stay on the bank of Gaṅgā, then he was sent back to Ayodhyā with a message for his parents (II.52.13-17). He consoled Kausalyā (II.60) and Śatrughna (II.77.24). Vasiṣṭha sent for him (II.81.13). He took Bharata to the forest to bring Rāma back (II.82.21-24). Rāma went with him to the bank of Mandākinī to offer water-libation (II.103.23). He went out of the city to welcome Rāma and other on their return to Ayodhyā (VI.127.10). He took Sītā and Lakṣmaṇa to the bank of

Gaṅgā (VII.46.22). He told Lakṣmaṇa about the prediction of Durvāsā about Rāma (VII.50).
SUMĀGADHA (सुमागध) - A joker who remained with Rāma and entertained him (VII.43.2).
SUMĀLI (सुमालि या सुमाली) - A demon. His house was visited and set on fire by Hanūmān (V.6.21;54.11). He was the second son of Sukeśa (VII.5.6). Brahmā gave him a boon (VII.5.12). He begged for long life and invincibility from Brahmā (VII.5.14-16). On the advice of Viśvakarmā, he along with his brother came to live in Laṅkā (VII.5.22-29). His wife was named Ketumatī who was the daughter of gandharvas called Narmadā (VII.5.38). Many sons and daughters were produced by him from Ketumatī (VII.5.39-41). He frightened gods in the company of his brothers. Then gods went to Mahādeva (VII.6.1). They told Brahmā that this demon called himself Viṣṇu, Rudra, Brahmā, Indra, Yama, Varuṇa, Candramā and Sun (VII.6.6-7). He fought with Viṣṇu but when his charioteer was killed by him, he with his brothers ran away to Rasātala (VII.8.22-23). He

was more powerful than Rāvaṇa (VII.8.24). He asked his daughter Kaikasī to marry Viśravā (VII.9.1-12). He was the maternal uncle of Rāvaṇa (VII.25.22). He was killed and reduced to ashes by Sāvitra (VII.27.40-51).
SUMITRĀ (सुमित्रा) - A queen of Daśaratha who got fourth portion of the curd given by Daśaratha who received it from Prājāpatya Puruṣa (I.16.27). Again remaining portion of the curd was given to her (I.16.28). She gave birth to two sons, Lakṣmaṇa and Śatrughna (I.18.13-14). She along with other queens welcomed daughter-in-laws (I.77.11). She advised Lakṣmaṇa when he was accompanying Rāma to the forest (II.40.4-9). She consoled Kausalyā (II.44). On his return to Ayodhyā Rāma touched her feet (VI.127.47;128.44). She died (VII.99.16).
SUMUKHA (i) (सुमुख) - A monkey chieftain who was the son of Mṛtyu (VI. 30.24).
SUMUKHA (ii) (सुमुख) - A sage who came with Agastya from the northern direction, to welcome Rāma on his return to Ayodhyā (VII.1.3).

SUMERU (सुमेरु) - A mountain which became golden on account of the boon of the Sun. Father of Hanūmān, named Kesarī used to rule here (VII.35.19).
SUYAJŅA (i) (सुयज्ञ) - A minister of Daśaratha (I.7.5). He got advised from him in connection with Aśvamedha sacrifice (I.8.6). He was the son of Vasiṣṭha (II.31.17). After worshipping him Rāma gave him ornaments, an elephant named Satruṅjaya and other presents (II.32.5-10). He helped Vasiṣṭha in the coronation of Rāma (VI.128.61).
SUYAJŅA (ii) (सुयज्ञ) - He came to the assembly of Rāma to see Sītā's oath taking ritual (VII.96.5).
SURATHA (i) (सुरथ) - A king who accepted the dominance of Rāvaṇa (VII.19.5).
SURATHA (ii) (सुरथ) - Son of Sudeva and younger brother of king Śveta (VII.78.4,9).
SURABHI (सुरभि) - A name of Kāmadhenu. Once Surabhi saw the sad plight of his two sons and her tears began to fall. Her tears fell on Indra who asked her the cause of this. Then Indra

thought that there was nothing superior to a son. Narrating this Bharata told Kaikeyī that if Surabhi who had many sons fell so much grief seeing their plight then Kausalyā who had only one son could not survive (II.74.15-28). Rāvaṇa saw her in Varuṇālaya and it is said that Kṣīra-sāgara was filled with her milk (VII.23.21-22).

SURABHĪ (सुरभी) - Daughtger of Krodhavaśā who gave birth to gandharva girls named Yaśasvinī and Rohiṇī (III.14.22,27).

SURASĀ (सुरसा) - Daughter of Krodhavaśā who gave birth to Nāgas (III.14.22,28). Her sister was Kadru (III.14.31). Gods asked her to assume the form of demoness to test the strength of Hanūmān but he assumed a small form and entered her mouth and came out of it after satifying her. Then she blessed him (V.1.145-171). After returning from Laṅkā Hanūmān narrated the story (V.58.22-23).

SURĀJĪ (सुराजि) - A jester who entertained Rāma (VII.43.2).

SURĀṢṬRA (सुराष्ट्र) - A minister of Daśaratha

(I.7.3).

SUVARNADVĪPA (सुवर्णद्वीप) - Name of Sumātrā where Vinata was sent by Sugrīva in search of Sītā (IV.40.29).

SUVARNASADRṢĀ (सुवर्णसदृश) - A name of Sūrya (VI.105.10).

SUVELA (सुवेल) - A mountain where Rāma encamped before attacking Rāvaṇa (VI.29.29; 30.1,35;31.1). Rāma saw Laṅkā from its peak (VI.39).

SUVRATA (सुव्रत) - Son of Nābhāga. Aja was his brother (II.110.31).

SUṢEṆA (i) (सुषेण) - A monkey who was born from Varuṇa (I.17.15). His daughter was Tārā who could read Omens (IV.22.13). He was sent by Sugrīva in the southern direction in search of Sītā (IV.41.3). Rāma entrusted to him the protection of the rear of the army (VI.4.21,35). He was the son of Dharma (VI.30.23). He fought with Vidyunmālī and killed him (VI.43.14;36-42). His two sons were sent to find out Indrajit (VI.45.2). He became sad on seeing Rāma and Lakṣmaṇa unconscious (VI.46.3). He

got then treated with special medicines (VI.50.26-32). When Sugrīva became unconscious by the attack of Rāvaṇa, he attacked him (VI.59.52). He fought with Kumbhakarna (VI.66.35). He was wounded by Indrajit (VI.73.57). He fought with Kumbha (VI.76.62). Rāvaṇa declared that he would uproot the tree in the form of Rāma whose branches were Suṣeṇa and other monkeys (VI.99.5). He asked Hanūmān to bring Viśalyakaraṇī, Sāvarnyakaraṇī, Sanjīvakaraṇī and Sandhānī medicines from Mahodaya mountain (VI.101.23-33). He treat Lakṣmaṇa with them and he regain consciousness (VI.101.41, 43,45-46). Bharata embraced him (VI.127.40).

SUṢEṆA (ii) (सुषेण) - A monkey chieftain who was sent by Sugrīva in the western direction in search of Sītā (IV.42.1). He could jump up to eighty yojana (IV.65.2,9).

SUSANDHI (सुसन्धि) - Son of Māndhātā. He had two sons named Dhruvasandhi and Prasenajit (I.70.25;II.110.14).

SŪRYA (सूर्य) - Sugrīva was his son (I.17.10).

Kausalyā invoked him for the protection of Rāma (II.25.23). Viśvedeva, Vasu and Marutas etc. worship the Sun on the Meru mountain (IV.42.39-40). Hanūmān remembered him while crossing the ocean (V.1.8). While fighting with Rāvaṇa, Rāma became tired and worried, Agastya asked them to recite Āditya-Hṛdya-Sūtra (VI.105.1-5). By spreading his rays he brings up the gods, Asuras and whole of the worlds (VI.105.7).

SURYABHĀNU (सूर्यभानु) - A doorkeeper of Kubera who tried to stop Rāvaṇa when he entered Kubera's palace but he killed him (VII.14.25-29).

SURYAVĀN (सूर्यवान्) - A mountain (IV.41.32).

SURYAŚATRU (सूर्यशत्रु) - A demon whose house was set on fire by Hanūmān (V.6.21). He came to the assembly of Rāvaṇa endowed with weapons (VI.9.1). He was killed by Rāma (VI.89.13).

SURYĀKṢA (सूर्याक्ष) - A monkey chieftain (IV.33.10).

SURYĀNANA (सूर्यानन) - A monkey who was

wounded by Indrajit (VI.73.59).

SRMARA (स्मर) - A child of Mṛgamandā (III.14.23).

SRĪJAYA (सृजय) - Son of Dhūmrāśva who was the son of Sucandra (I.47.14).

SOMA (सोम) - He was invoked by Kausalyā for the protection of Rāma (II.25.11.23).

SOMAGIRI (i) (सोमगिरि) - A big mountain with hundred peaks, situated on the confluence of Sindhu river and sea. Suṣeṇa and other were sent to this mountain in search of Sītā by Sugrīva (IV.42.15). See (HEMAGIRI).

SOMAGIRI (ii) (सोमगिरि) - A mountain situated in the midst of northern sea (IV. 43.53,59).

SOMADATTA (सोमदत्त) - Son of Kuśāśva (I.47.15).

SOMADĀ (सोमदा) - Daughter of Urmilā who worshipped Cūlī sage (I.33.12). Being pleased by his penance the sage gave her a son name Brahmadatta (I.33.13-18).

SOMĀ (सोमा) - A nymph. Bharadvāja invoked her for the hospitality of Bharata (II.91.17).

SAUDĀSA (सौदास) - Another name of

Kalmāṣapāda, son of Raghu (II.110.26).

SAUMANASA (i) (सौमनस) - Son of Kṛṣāśva; a weapon which was given to Rāma by Viśvāmitra (I.28.8).

SAUMANASA (ii) (सौमनस) - A mountain which is a peak of Udyagiri (IV.40.55).

SAURĀṢṬRA (सौराष्ट्र) - A prosperous country which was ruled over by Daśaratha (II.10.38). Suṣeṇa and other were sent to this place by Sugrīva in search of Sītā (IV.42.6).

SAUVĪRA (सौवीर) - A country, also ruled over by Daśaratha (II.10.38-40).

SKANDHA (स्कन्ध) - A monkey who protected unconscious Rāma and Lakṣmaṇa (VI.47.3).

STHAṆDALAŚĀYĪ (स्थण्डलशायी) - A group of sages (III.6.4,8-26).

STHĀNU (i) (स्थाणु) - Name of the sixth Prajāpati (III.14.8).

STHĀNU (ii) (स्थाणु) - Lord Śiva (I.22.9).

STHĀNUMATĪ (स्थाणुमती) - A river. Bharata crossed it while returning to Ayodhyā (II.71.16).

STHULĀKṢA (स्थूलाक्ष) - A demon who came with

Khara to fight with Rāma (III. 23.24). He attacked Rāma but his eyes were filled with arrows by Rāma and he fell dead on the ground (III.26.18-22).

SYANDIKĀ (स्यन्दिका) - A river (II.49.11).

SVANĀBHĀ (स्वनाभ) - Son of Prajāpati Kṛśāśva; a weapon which was given to Rāma by Viśvāmitra (I.28.6).

SVAYAMPṚABHĀ (स्वयंप्रभा) - Daughter of Meru Sāvarni who protected the house of Hemā in Rkṣabīla. A friend of Hemā (IV.51.16-17). She was able to know every thing (IV.52.18-19).

SVASTIKĀ (स्वस्तिक) - A boat through which Bharata crossed river Gaṅgā (II.89.11-12). Snakes also bore this mark (V.1.19).

SVASTYĀTREYA (स्वस्त्यत्रेय) - A sage who accompanied Agastya to Ayodhyā to welcome Rāma on his return (VII.1.3).

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HANŪMĀN (हनुमान) - A monkey who met Rāma on Pampāsara (I.1.58). On his advice Rāma met Sugrīva (I.1.59). He crossed sea (I.1.72). He

went to Laṅkā and reached Aśoka vātikā where Sītā sat in worried state and conveyed to her the message sent by Rāma. He was arrested after killing Akṣa Kumar. He set Laṅkā on fire and returned to Rāma and gave him Sītā's message (I.1.73-78). Returning from Laṅkā when Rāma reached the hermitage of Bharadvāja, he sent Hanūmān to Bharata (I.1.87). All these events were foreseen by Vālmīki (I.3.22-38). He was the son of Vāyu (I.17.16). He removed the doubt of the monkeys and went near Rāma and other to know about them, on the order of Sugrīva (IV.2.13-29). He asked Rāma and Lakṣmaṇa about their motive for coming to the forest and gave introduction of Sugrīva to them. Lakṣmaṇa told him about their purpose for coming to the forest. At this he became pleased (IV.3). He also told him about the kidnapping of Sītā by Rāvaṇa and begged for their help. He took them to Rṣyamūka mountain (IV.4). He introduced them to Sugrīva (IV.5.1-8). When Vālin was killed he consoled Tārā and performed his last

rites. He advised her to make Aṅgada the king of the state of Vālin but she expressed her advice to enter the fire along with her husband's dead body (IV.21). He advised Sugrīva to search for Sītā (IV.29.1-27). His father also came to Sugrīva with thousand monkeys (IV.39.17-28). Sugrīva sent him to the southern direction in search of Sītā (IV.41.2). Accompanied by Aṅgada, he searched for Sītā in caves of Vindhya mountain and forests (IV.50.1). He met a female ascetic in the caves (IV.52.3-17). Jāmbavān encouraged him because he was foremost among monkeys (IV.65.34). Jāmbavān narrated an event about him saying that once he went to catch the morning Sun but Indra struck him down with his thunderbolt. Later on he gave him a boon according which he would die at his sweet will (IV.66.1-36). He entered Laṅkā and searched for her in each and every house of Laṅkā (V.6). He described the beauty of Laṅkā (V.9). He entered Aśoka-vātikā and climbing a tree he searched for her (V.14). He saw Sītā in a sad plight near a temple (V.15).

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He gave his introduction to Sītā and removed her doubt by describing the virtues of Rāma (V.34). He gave her the ring of Rāma and consoled her (V.36). He requested Sītā to come with him but she refused his offer (V.37). Sītā narrated the story of a crow and gave him her crest-jewel and requested him to bring Rāma here quickly (V.38). He destroyed Aśoka-vātikā (V.41). Rāvaṇa sent demons Kiṅkara to contain him but he killed him (V.42.13-43). He also killed Jambumālī (V.44). When he killed Virupākṣa, Yupākṣa, Durdhara, Praghasa etc. Rāvaṇa sent Akṣa to arrest him (V.47). At the death of Akṣa, Indrajit arrested him (V.48.1-54). He introduced himself to Rāvaṇa as the messenger of Rāma (V.50.12-19). He told him about the greatness of Rāma and asked him to return Sītā to him (V.51.1-44). Rāvaṇa ordered his killing but Vibhīṣaṇa advised him to set his tail on fire. Demons took him round Laṅkā but he destroyed many houses with fire (V.54-55). He informed Rāma in detail about Sītā and gave him her crest-jewel. Rāma embraced it and

began to weep (V.66.1). He gave him her message (V.67). Śuka told Rāvaṇa that once he jumped to catch hold of the Sun and fell on Udayagiri mountain his chin was broken on account of his falling on the slab so he was named Hanūmān (VI.28.8-17). He protected Rāma and Lakṣmaṇa (VI.47.2). He killed Dhūmrākṣa, Kampan (VI.52.26-39; 56.8-39). When Lakṣmaṇa was made unconscious by Rāvaṇa, he showered blows on his chest and threw him on the ground (VI.59.114-120). He killed Triśirā and Devāntaka (VI.70.20-26; 33-49). When Lakṣmaṇa became unconscious on account of the missile hurled by Indrajit, he brought medicine from Himālaya at the instruction of Suśeṇa, and he regained his breadth (VI.101.30-42). He informed about the coming of Rāma and others to Ayodhyā (VI.126). Sītā gave him the necklace which was given to her by Rāma (VI.128.79-82). Rāma asked Agastya that when Sugrīva and Vālin were enemies then why did not Hanūmān destroy Vālin because he was more powerful than Vālin and Rāvaṇa

(VII.35.2-11). Agastya told him that Hanūmān was unrivalled hero. His father was Kesarī who ruled over Sumeru mountain. There he was begotten on in Añjanā his wife by the god Vāyu. Once in Añjanā's absence he felt hungry and flew in the sky to catch morning Sun. Vāyu also followed him. That day Rāhu also wanted to eclipse the Sun. When Hanūmān touched Rāhu in the upper portion of the chariot of the Sun, he ran away to Indra. Listening about Hanūmān from Rāhu, Indra struck him down on the mountain and broke his right-chin. On this Vāyu stopped blowing and frightened the whole world along with gods. He took him to a cave. Brahmā approached him along with Indra and others. Brahmā felt pity on Vāyu (VII.35.14-49; 59-65). Brahmā revived him (VII.36.4). Brahmā asked Indra to give him boon. He gave him boon that he could not be killed by his thunderbolt and that hence forth he would be called Hanūmān due to his fractured chin (VII.36.8-12). In the same manner Sūrya, Varuṇa, Yama, Kubera, Śaṅkara and Viśvakarman and Brahmā himself

gave him boons. Endowed with these boons went the hermitages of the sage and created trouble there. The sage became angry and cursed him saying that he would not know about his power unless reminded by some one (VII.36.28-34). So he could not remember his power when Vālin and Sugrīva became enemies. Rāma called him 'Best among monkeys and told him that as his story would remain in this world, his glory would remain and he would remain alive (VII.40.20-24). He told Rāma that he would remain on this earth as long as his story remains here (VII.108.32-33).

HAYAGRĪVA (हयग्रीव) - A group of demons which was killed by Viṣṇu (IV.42.26).

HARA (i) (हर) - A monkey chieftain. He had red, yellow, brown and white long hair on his long tail which shone like the rays of the Sun. He was followed by hundred and thousands of monkeys chiefs who were ready to attack Laṅkā (VI.27.2-5).

HARA (ii) (हर) - A demon who was the son of Mālī. He was a minister of Vibhīṣaṇa

(VII.5.44).

HARIJAṬĀ (हरिजटा) - A demoness whose eyes were brown like a cat. She advised Sītā to become the wife of Rāvaṇa and described his valour to her (V.23.9-13).

HARIDAŚVA (हरिदश्व) - Sūrya.

HARĪ (हरी) - Daughter of Krodhavaśā who gave birth to lions, monkeys, etc. (III.14.21-25).

HARYAŚVA (हर्यश्व) - Son of the royal sage Dhṛṣṭaketu. His son was Maru (I.71.8-9).

HAVIṢYANDA (हरिष्यन्द) - Son of Viśvāmitra (I.57.3).

HASTINĀPURA (हस्तिनापुर) - A city near which the messengers of Vasiṣṭha crossed Gaṅgā (II.68.31).

HASTIPRṢṬHAKA (हस्तिप्रष्ठक) - A village which was visited by Bharata while returning to Ayodhyā (II.71.15).

HASTIMUKHA (हस्तिमुख) - A demon whose house was set on fire by Hanūmān (V.6.25; 54.13).

HAHĀ (हहा) - A divine gandharva (II.91.16).

HĀRDIKYA (हार्दिक्य) - A demon who was killed by Viṣṇu (VII.6.35).

HIMAVĀN (हिमवान्) - A mountain who was the king of all the mountains and a treasure of all minerals (I.35.14). His wife was Menā who gave birth to two daughters Gaṅgā and Umā (I.35.15-16). He gave away Gaṅgā to gods for their welfare. He married other daughter Umā to Śiva (I.35.17-21). Śiva and Umā practised penance on the northern side of Himālaya (I.36.26.27). Gaṅgā was his eldest daughter (I.41.19; 43.4). Gautama cursed his wife and came here to practise penance (I.48.34). When Vasiṣṭha destroyed the army of Viśvāmitra, he practised penance near it (I.55.12). Showing his inability to fight with Dundubhi, the sea directed him to fight with Himavān. Himavān also showed his inability to fight with him and sent him to Vālin (IV.11.12-23).

HIRANYAKAŚIPU (हिरण्यकशिपु) - An asura who was killed by Viṣṇu (VII.6.34; 22.24).

HIRANYAGARBHA (हिरण्यगर्भ) - See Sun.

HIRANYANĀBHA (हिरण्यनाभ) - See Maināka.

HIRANYARETAS (हिरण्यरेतस) - See Sūrya.

HUTĀŚANA (हुताशन) - He had two sons Ulkā-

- mukha and Anaṅga. They were sent by Sugrīva in the southern direction in search of Sītā (IV.41.4).
- HUHU (हुहु) - A divine gandharva who was invoked by Bharadvāja to welcome Bharata (II.91.16).
- HETI (हेति) - The demons who were created by Brahmā for the protection of the water, one of them was called Heti and other was named Praheti. Heti married Bhayā, sister of Kāla. She gave birth to a son named Vidyutkeśa. He was married to Sālakaṭaṅkaṭā, daughter of Sandhyā (VII.4.12-20).
- HEMAGIRI (हेमगिरि) - A big mountain situated on the confluence of Sindhu river and the ocean.

It contained hundred peaks. Suśeṇa and others were sent by Sugrīva to this mountain in search of Sītā (IV.42.14).

- HEMACANDRA (हेमचन्द्र) - Son of Viśāla (I.47.12).
- HEMANTA (हेमन्त) - A sage whose description was given by Lakṣmaṇa (III.16.1-36).
- HEMAMĀLĪ (हेममाली) - A demon who accompanied Khara to fight with Rāma (III.23.33). He was killed by Rāma (III.26.27-35).
- HEMĀ (हेमा) - A nymph who was invoked by Bharadvāja to welcome Bharata (II.91.17). She was the beloved of a demon Maya. Indra killed Maya and gave his house etc. to Hemā. Then Hemā appointed her friend Svayaṁprabhā to protect this house (IV.51.14-17). Once gods

gave her to Maya demon. He lived with her for thousand years. She went to heaven to perform some work of gods and did not return. In her separation he constructed a golden city and lived there. She gave birth two sons and one daughter named Mandodarī (VII.12.6-12,18).

- HAIHAYA (हैहय) - A country whose king had enmity with Asit (I.70.27; II.110.15; VII.32.26; 35; 46; VII.33.6).
- HRĀDINĪ (ह्रदिनी) - A river which was crossed by Bharata while coming to Ayodhyā from Kekaya country (II.71.2).
- HR̥SVAKARṆA (ह्रस्वकर्ण) - A demon whose house was set on fire by Hanūmān (V.6.24; 54.12).

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| अभिषिक्ते तु सुग्रीवे | ४.२६.३६ | अभूतेनापवादेन कीर्तिं | ५.१५.३४ | अमरोपम सत्त्वस्त्वं | २.१०६.६ | अमी पवननिक्षिप्ता | ४.१.१८ | अमोघां तस्य शक्ति | ७.१२.२१ |
| अभिषिक्ते तु सुग्रीवे | ४.२७.१ | अभूतेनापवादेन कीर्तिं | ५.१९.११ | अमरो वा सुरश्रेष्ठतेन | ७.२४.क्ष ५.५९ | अमी मयूराः शोभन्ते | ४.१.३६ | अमोघाः सूर्यसंकाशा | ४.५.२८ |
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| अम्बरीषस्तु राजर्षी | १.६१.२२ | अयं च दयितो राजन् | ४.३१.४८ | अयं मुनि सुतो बालो | १.६२.१० | अयं सिद्धाश्रमो नाम | १.२९.१७ | अयुक्तं तु विना देवीं | ५.६०.२ |
| अम्बरीषस्य पुत्रो | १.७०.४० | अयं च दोषः सर्वस्य | ६.१०.२४ | अयं मुहूर्तात् सुग्रीवो | ६.६७.७९ | अयं सुदर्शनो द्वीप | ४.४०.६१ | अयुध्यत् तदा वाली | ४.११.४३ |
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| अयोध्यायां तु सचिवा | ६.१३१.२३ | अरण्या मध्यमानायां | ७.५७.१९ | अध्यमादाय रुचिरं | ७.४९.९ | अर्थं वा यदि वा कामं | ३.५०.८ | अर्दिताश्चैव बाणैश्चैः | ६.१०१.४२ |
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| एवमुक्तः सुमन्त्रेण | ७.४६.६ | एवमुक्तस्तु काकुत्स्थः | ६.१२३.३ | एवमुक्तस्तु ब्रह्मर्षिरिदं | १.५४.८ | एवमुक्तस्तु रामेण | ३.६४.३३ | एवमुक्तस्तु सुग्रीव | ४.१६.२१ |
| एवमुक्तः स मुनिना | ३.१३.९ | एवमुक्तस्तु काकुत्स्थ | ६.१२४.४ | एवमुक्तस्तु भगवान् | १.५३.११ | एवमुक्तस्तु रामेण | ३.७१.२६ | एवमुक्तस्तु सुग्रीवो | ४.७.१ |
| एवमुक्तः सुरपतिः | १.३६.१७ | एवमुक्तस्तु काकुत्स्थं | ६.१२४.९ | एवमुक्तस्तु भगवान् | १.५३.२३ | एवमुक्तस्तु रामेण | ४.६.२२ | एवमुक्तस्तु सुग्रीवो | ४.३७.१ |
| एवमुक्तः सुरसया | ५.१.१५२ | एवमुक्तस्तु कुपितः | ३.६९.१७ | एवमुक्तस्तु भद्रेण | ७.४३.९ | एवमुक्तस्तु रामेण | ४.१८.४६ | एवमुक्तस्तु सुग्रीवो | ४.३८.२६ |
| एवमुक्तः सुरसया | ५.५८.२३ | एवमुक्तस्तु कैकेय्या | २.१३.४ | एवमुक्तस्तु भरतो | २.८५.१ | एवमुक्तस्तु रामेण | ६.१८.१६ | एवमुक्तस्तु सुग्रीवो | ४.४०.१५ |
| एवमुक्तः सुरसया | ५.५८.२९ | एवमुक्तस्तु जनकः | १.६६.७ | एवमुक्तस्तु भरतो | २.९२.१९ | एवमुक्तस्तु रामेण | ६.९२.२३ | एवमुक्तस्तु सुग्रीवो | ५.६३.१३ |
| एवमुक्तः सुरैर्ब्रह्मा | ७.१०.४१ | एवमुक्तस्तु तेजस्वी | ४.५.२६ | एवमुक्तस्तु मुनिना | ३.१२.१२ | एवमुक्तस्तु रामेण | ६.१२४.२० | एवमुक्तस्तु सुग्रीवो | ६.१२६.२५ |
| एवमुक्तः सुरैः सर्वै | १.१५.१२ | एवमुक्तस्तु तेजस्वी | ४.८.२० | एवमुक्तस्तु मुनिना | ७.८२.१४ | एवमुक्तस्तु रामेण | ६.१२५.११ | एवमुक्तस्तु सौमित्रो | ३.१८.८ |
| एवमुक्तः सुरैः सर्वै | ७.५७.१४ | एवमुक्तस्तु तेजस्वी | ४.१०.३१ | एवमुक्तस्तु राक्षस्या | ५.२२.४३ | एवमुक्तस्तु रामेण | ६.१२७.३ | एवमुक्तस्तु सौमित्रो | ३.५९.५ |
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| एवमुक्तस्तथेत्याह | ६.३१.९ | एवमुक्तस्तु देवेन | १.५५.१५ | एवमुक्तस्तु रामेण | २.३१.१८ | एवमुक्तस्तु रामेण | ७.६४.१३ | एवमुक्तस्तु सौमित्रो | ६.१९.२७ |
| एवमुक्तस्तथेत्युक्त्वा | ३.८.१७ | एवमुक्तस्तु देवेन | ७.५६.११ | एवमुक्तस्तु रामेण | २.९६.१६ | एवमुक्तस्तु रामेण | ७.५५.२ | एवमुक्तस्तु सौमित्रो | ६.११५.११ |
| एवमुक्तस्तथेत्युक्त्वा | ६.९८.६ | एवमुक्तस्तु देवेशो | १.१५.२६ | एवमुक्तस्तु रामेण | २.१११.१२ | एवमुक्तस्तु लङ्केशः | ७.१६.४१ | एवमुक्तस्तु सौहार्द | ३.६१.१९ |
| एवमुक्तस्तथेत्युक्त्वा ७.३७.अपा. ५.९३ | | एवमुक्तस्तु धर्मात्मा | १.६६.४ | एवमुक्तस्तु रामेण | ३.१५.६ | एवमुक्तस्तु वचनं | २.५४.२३ | एवमुक्तस्तु सौहार्द | ३.६१.२५ |
| एवमुक्तस्तथेत्युक्त्वा ७.३७.५.८१ | | एवमुक्तस्तु धर्मात्मा | ३.७१.२० | एवमुक्तस्तु रामेण | ३.१५.२० | एवमुक्तस्तु वचनं | २.२४.१५ | एवमुक्तस्तु हनुमान् | ५.६७.१ |

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| एवमुक्तस्तु हनुमान | ७.१०८.३५ | एवमुक्ता तु सा कन्या | ७.९.१८ | एवमुक्ता ते दूता | २.७०.११ | एवमुक्तो गृहीत्वाऽऽ | ७.११.४६ | एवमुक्तो महातेजा | ३.३१.३९ |
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| एवमुक्ता तु कैकयी | २.७.१६ | एवमुक्ता तु सुरभिः | २.७४.२२ | एवमुक्तास्तु शक्रेण | ७.२७.५ | एवमुक्तो दशग्रीवः | ७.१३.३४ | एवमुक्तो महातेजा | ६.१२१.१३ |
| एवमुक्ता तु कैकयी | २.९.१ | एवमुक्ता नरेन्द्रेण | ३.६४.१८ | एवमुक्तास्त्रिजटया | ५.२७.७ | एवमुक्तो दशग्रीवः | ७.११.४९ | एवमुक्तो महाप्राज्ञो | २.११३.११ |
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| एवमुक्तता तु वचनं | २.३९.८ | एवमुक्ता वसिष्ठेन | १.५३.१ | एवमुक्ता हनुमता | ६.११६.३८ | एवमुक्तो नरपतिः | १.१४.४७ | एवमुक्तो वसिष्ठेन | १.५६.१ |
| एवमुक्ता तु वैदेही | ३.२७.१ | एवमुक्ता वसिष्ठेन | १.५४.१२ | एवमुक्ता हनुमता | ६.११६.४९ | एवमुक्तो नरव्याघ्र | ३.५.३२ | एवमुक्तो वसिष्ठेन | २.११३.१३ |
| एवमुक्ता तु वैदेही | ३.४८.२० | एवमुक्ता समुत्पत्य | ६.११६.१५ | एवमुक्ते ततो हासं | ७.२४.६३ | एवमुक्तो नृपतिना | २.३४.२७ | एवमुक्तो हनुमता | ४.२६.८ |
| एवमुक्ता तु वैदेही | ३.५९.१६ | एवमुक्ताः सुराः सर्वे | १.१६.३ | एवमुक्ते तदा राम | ७.१०.१८ | एवमुक्तो भरद्वाज | १.२.७ | एवमुक्तो हनुमता | ५.६६.१ |
| एवमुक्ता तु वैदेही | ५.२५.२ | एवमुक्ताः सुरा सर्वे | १.६०.२९ | एवमुक्ते तु रामेण | ७.३७.अ.पा. २.५ | एवमुक्तो भरद्वाजं | २.९०.१४ | एवमुक्तो हनुमता | ६.१२८.४० |
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| एवमुक्ता तु वैदेही | ७.४६.९ | एवमुक्तास्ततस्ताम्यां | १.३१.५ | एवमुक्ते तु वचनो रामेण | ६.४२.१० | एवमुक्तो महातेजा | १.५२.२० | एवमुक्तो हि वैदेह्या | ३.५९.२० |
| एवमुक्ता सर्वज्ञा | ४.५२.१८ | एवमुक्तास्ततस्तेन | ७.१५.२८ | एवमुक्ते तु शूरेण | ७.६३.९ | एवमुक्तो महातेजा | १.५६.२४ | एवमुक्तो तु तौ वीरौ | ३.७२.१ |

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| एवमुक्त्वा गताः सर्वे | ७.३६.६२ | एवमुक्त्वा तु तान् | ६.४६.१८ | एवमुक्त्वा तु स मुनि | ३.३८.१२ | एवमुक्त्वा धनुर्मध्ये | १.२६.६ | एवमुक्त्वा महात्मानो | १.५८.१० |
| एवमुक्त्वा च काकुत्स्थं | ७.६४.१ | एवमुक्त्वा तु तान् | ७.८०.१६ | एवमुक्त्वा तु सुग्रीवं | ४.११.८४ | एवमुक्त्वा धनुष्पाणि | ६.२१.२७ | एवमुक्त्वा महाबाहु | २.१०४.१४ |
| एवमुक्त्वा चितां | ३.६८.३१ | एवमुक्त्वा तु दिव्येन | २.६४.५१ | एवमुक्त्वा तु सुग्रीव | ७.४०.८ | एवमुक्त्वा नृगस्तत्र | ७.५४.१८ | एवमुक्त्वा महाबाहुः | ३.१२.२४ |
| एवमुक्त्वा ततस्तस्य | ६.४६.३५ | एवमुक्त्वा तु धर्मज्ञौ | ६.४५.१३ | एवमुक्त्वा तु सुग्रीवं | ४.२५.१९ | एवमुक्त्वा प्रदुद्राव | ४.१९.२० | एवमुक्त्वा महाबाहुं | ३.६४.२९ |
| एवमुक्त्वा ततस्तुष्टो | ६.१०६.२७ | एवमुक्त्वा तु धर्मात्मा | २.८२.२१ | एवमुक्त्वा तु सुग्रीवो | ४.११.७३ | एवमुक्त्वा प्रविष्टा | ७.१७.३४ | एवमुक्त्वा महाबाहु | ६.५९.८९ |
| एवमुक्त्वा ततो गत्वा | ६.३४.१४ | एवमुक्त्वा तु भर्तारं | ६.५७.१७ | एवमुक्त्वा तु सौमित्रं | २.४६.११ | एवमुक्त्वा फलै मूलै | ३.१.२१ | एवमुक्त्वा महाराजः | ६.६५.१५ |
| एवमुक्त्वा ततो राम | ३.३०.१६ | एवमुक्त्वा तु मां | ४.१०.२६ | एवमुक्त्वा तु सौमित्रि | ६.८७.१ | एवमुक्त्वा फलैर्मूलैः | ३.१२.३१ | एवमुक्त्वा मुनिवरः | १.३१.१४ |
| एवमुक्त्वा ततो रामं | ६.५०.५५ | एवमुक्त्वा तु राजानं | २.५२.३० | एवमुक्त्वा तु हनुमान् | ४.३.२५ | एवमुक्त्वा महर्षयः | १.६०.८ | एवमुक्त्वा मुनिश्रेष्ठं | १.६५.३५ |
| एवमुक्त्वा ततो राम | ७.१६.२५ | एवमुक्त्वा तु लङ्केशो | ७.१३.४१ | एवमुक्त्वा तु हनुमान | ५.१.४३ | एवमुक्त्वा महातेजा | १.३४.१९ | एवमुक्त्वा मुनि श्रेष्ठ | ४.६२.१ |
| एवमुक्त्वा ततो रामो | ६.५९.३२ | एवमुक्त्वा तु वचनं | ३.४२.१ | एवमुक्त्वाऽथ प्रोवाच | ७.२४.क्ष १.५६ | एवमुक्त्वा महातेजा | १.४६.७ | एवमुक्त्वा रघुश्रेष्ठं | ६.१८.२० |
| एवमुक्त्वा तमामंत्र्य | ६.१२३.२२ | एवमुक्त्वा वाक्यज्ञ | ६.१०२.२० | एवमुक्त्वा ददौ | ७.३९.२५ | एवमुक्त्वा महातेजा | १.४८.३४ | एवमुक्त्वा धर्ममादाय | १.७४.२४ |
| एवमुक्त्वा तमामंत्र्य | ७.३६.२६ | एवमुक्त्वा तु विबुधाः | ७.५७.१७ | एवमुक्त्वा दधिमुखो | ५.६२.३६ | एवमुक्त्वा महातेजा | १.५५.२६ | एवमुक्त्वा वचः सौम्यं | १.७२.१४ |
| एवमुक्त्वा तु काकुत्स्थं | ३.४.२१ | एवमुक्त्वा तु विरते | २.१०६.१ | एवमुक्त्वा दशग्रीवः | ७.२४.क्ष ३.३२ | एवमुक्त्वा महातेजा | १.५७.६ | एवमुक्त्वा विमानस्थ | ५.४३.१२ |
| एवमुक्त्वा तु काकुत्स्थं | ७.३८.८ | एवमुक्त्वा तु वैदेहि | ५.२१.५ | एवमुक्त्वा दशग्रीवः | ७.२४.क्ष ६.४० | एवमुक्त्वा महातेजा | १.५९.६ | एवमुक्त्वा शितैः | ६.१०१.५८ |
| एवमुक्त्वा तु काकुत्स्थो | ७.४२.३६ | एवमुक्त्वा तु वैदेही | ३.५६.२२ | एवमुक्त्वा दशग्रीवो | ३.५५.३७ | एवमुक्त्वा महातेजा | १.६१.४ | एवमुक्त्वा शुभं वाक्यं | ३.५१.३३ |
| एवमुक्त्वा तु काकुत्स्थो | ७.४५.२४ | एवमुक्त्वा तु वैदेही | ५.२२.७ | एवमुक्त्वा दशग्रीवो | ७.२०.२६ | एवमुक्त्वा महातेजा | १.६४.१४ | एवमुक्त्वा स चिक्षेप | ६.१०४.२० |

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| एवमुक्त्वा स तां रक्षो | ७.२६.४२ | एवमेतेन देवेन | ७.२४.क्ष १.५४ | एवं गुणगणैर्युक्ता | ४.३.३६ | एवं ते कृतदारा वै रेमिरे | ७.१२.२७ | एवं दत्त्वा वरांस्तेभ्य | ७.१८.३६ |
| एवमुक्त्वा स भरतं | २.१०२.१४ | एवमेते हताः शूराः | ५.६३.१० | एवं गृध्रो हतस्तेन | ४.५७.११ | एवं ते ज्ञातिपक्षस्य | २.८.३४ | एवं दशरथः प्रीतो | १.७७.२३ |
| एवमुक्त्वा सुतं पुरं | ७.५९.१३ | एवमेतैर्गुणैर्युक्तो बहुभिः | ६.२२.४३ | एवं गृहीतेन कथं | ६.६७.८६ | एवं चे भाषमाणस्य | २.७९.१५ | एवं दोषो महानत्र | ६.१८.३१ |
| एवमुक्त्वा सुमित्रां | २.७५.६ | एवमेव मनुष्याणां | २.१०८.६ | एवं चिन्तयतस्तस्य | ७.३७.अ.पा. ३.१ | एवं ते राक्षासास्तेन | ७.८.२१ | एवं न विद्यते रूपं | ६.१०२.१७ |
| एवमुक्त्वा सुराः सर्वे | १.२६.३१ | एवमेव महषीर्यो | ६.६९.२ | एवं चेत्वं सहास्माभिस्त | २.८.११ | एवं तेषां निवसतां | ७.३९.२७ | एवं नानाप्रहरणैः | ७.२२.१६ |
| एवमुक्त्वा सुसंहृष्टाः | ६.८२.५ | एवमेषा महाभागा | ७.१७.४१ | एवं चेदुपसर्पेता मनयं | ६.८.१८ | एवं तेषां ययौ मासौ | ७.३९.२९ | एवं निरयगामी त्वं | ७.१५.२७ |
| एवमुक्त्वा हनुमन्तं | ४.२६.११ | एवं अङ्गधिपेनैव | १.९.१७ | एवं चेद्धर्मवृद्धिश्च | ७.७४.३३ | एवं ते सर्वमाख्यातं | ७.३७.अ.पा. ३.२६ | एवं निश्चित्य मनसा | १.५७.९ |
| एवमुक्त्वा हरिर्देवं | ७.३७.अ.पा. १.१६ | एवं कथयमानं तं | ६.१०२.३३ | एवं चेतदकामां तु न | ५.२०.६ | एवं ते हरिशार्दूला | ६.४.३८ | एवं निष्फलमारब्धं | २.६३.२९ |
| एवमुक्त्वोदधिर्नष्टः | ६.२२.४७ | एवं कथयमानस्य | ३.११.२२ | एवं जयन्तोऽपश्यंस्ते | ६.११०.२२ | एवं तैर्वर्नरैः शूरैः | ६.४३.४२ | एवं निस्संशयान् कृत्वा | ४.४१.२७ |
| एवमुत्सृत्य सुश्रोणि | ७.५६.१८ | एवं कथयमानस्य | ३.११.७० | एवं तत्र मया दृष्ट | ५.२७.२९ | एवं तौ तु सुसंकुन्दौ | ६.१०९.२८ | एवं पन्नगकन्याश्च | ७.२४.क्ष ६.३ |
| एवमेकान्तसंप्रथक्तौ | ४.७.२४ | एवं कनीयसा भ्रात्रा | २.६१.१५ | एवं तद् वाक्य मुक्त्वा | ७.७१.२४ | एवं तौ निश्चयं कृत्वा | १.४७.९ | एवं परुषमुक्तस्तु | ६.१०६.१० |
| एवमेतत् कपिश्रेष्ठ | ७.४०.२० | एवं कालं प्रतीक्षस्व | २.२४.२९ | एवं तं जनसम्बाधं | २.५.२१ | एवं तौ शामुत्सृज्य | ७.५३.२३ | एवं पर्वत संबाधं | १.३९.२२ |
| एवमेतत्पुत्रा वृत्तं | ३.९.२३ | एवं कुरुष सौमित्रे | २.३१.१७ | एवं तव हतो भर्ता | ६.३१.३६ | एवं त्वेनेन ब्राह्मण्यं | १.६५.२४ | एवं पाप समाचार | १.३८.२१ |
| एवमेतत् पुरावृत्तं | ६.१३१.११८ | एवं कुशलवौ नाम्ना | ७.६६.९ | एवं तस्य बुवाणस्य | ६.६५.४७ | एवं त्वपूर्वदेहस्य | ७.५७.९ | एवं पितामहोक्तस्य | ७.१०.२६ |
| एवमेतत् पुरावृत्तं | ७.३४.४५ | एवं कृतस्वस्त्ययनो | ७.१३.४२ | एवं तासां ददौ राजा | १.१६.२९ | एवं त्वमपराधं मे क्षन्तु | ७.२६.५२ | एवं पूर्वैर्गतो मार्ग | २.१०५.३० |
| एवमेतत् पुरावृत्तं | ७.१११.२५ | एवं कृत्वा त्विदं | ३.४०.२३ | एवं तु क्रुद्धया राजा | २.६२.१ | एवं त्वयि न तच्चित्रं | ४.३९.४ | एवं पृष्टस्तु कैकेय्या | २.७२.७ |
| एवमेतन् महाभाग | ७.९७.२ | एवं कृत्वा महाराजे | २.१०४.२४ | एवं तु नाभिजानामि | ७.२४.क्ष १.७९ | एवं त्वा पापकर्माणं | ५.२१.१४ | एवं प्रकारा बहवः | ६.१०८.३३ |
| एवमेतत् समाख्यातं | ७.३७.अ.पा.५.११६ | एवं कृत्वा विधानं स | ७.५४.१३ | एवं तु मत्वा हनुमान | ५.१४.५२ | एवं दत्तस्मि रामाय | २.११८.५४ | एवं प्रकारैर्बहुभिर्विप्रकारै | ६.११६.३७ |
| एवमेतन्नरश्रेष्ठ | ७.५२.१८ | एवं कोटिसहस्रेण शङ्खानां | ६.२८.३९ | एवं तु वदतां तेषामङ्गदः | ५.६४.२१ | एवं दत्त्वा तदा सीतां | १.७३.२७ | एवं प्रचोदितो राजा | २.१४.११ |
| एवमेतन्मया दृष्टमिमां | २.६९.१७ | एवं गते न सन्तापं | ७.५१.३० | एवं तु विलपन् दीनो | २.११५.२२ | एवं दत्त्वा वरं देवो | १.१५.२९ | एवं प्रजा यदि त्वेष | ६.६१.२१ |

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| एवं प्रभावं भर्तारं दृष्ट्वा | ६.११४.५६ | एवं ब्रुवद्भिः ऋषिभिः | ७.६१.१ | एवं ब्रुवाणं सौमित्रि | ४.४.२६ | एवं मया महाभागा | ५.६५.१८ | एवं वर्ष सहस्राणि | ७.३.१३ |
| एवं प्रभावो लवणः | ७.६१.२२ | एवं ब्रुवन्तं पितरं | २.३८.१४ | एवं ब्रुवाणामरजां | ७.८०.१३ | एवं महेश्वरेणैव | ७.१६.४७ | एवं वर्षसहस्राणि | ७.१०.५ |
| एवं प्रविश्यैव | ७.५४.१९ | एवं ब्रुवन्तं राजानं | १.५२.१८ | एवं ब्रुवाणं तां सीता | ६.३४.५ | एवं मां परिभाषन्तं | ४.३.२० | एवं वर्षसहस्राणि | ७.१०.११ |
| एवं प्रवृत्ते संग्रामे | ६.१४.११ | एवं ब्रुवन्त्या सीतायां | ३.४७.२४ | एवं ब्रुवाणा रुदती बाष्प | ६.११९.१७ | एवमुक्तो धिगित्येव | २.३६.१७ | एवं वर्षसहस्राणि | ७.७८.६ |
| एवं प्रवाजितश्चैव | २.९.३३ | एवं ब्रुवन्त्या सीतायां | ३.४८.१ | एवं ब्रुवाणो काकुत्स्थे | ७.९८.११ | एवं मे निश्चिताबुद्धि | ३.४०.७ | एवं वर्षसहस्राणि | ७.९९.२० |
| एवं प्रशंस्यमानौ तौ | १.४.१९ | एवं ब्रुवन्त्या सीतायां | ७.४८.१९ | एवं ब्रुवाणे रामे तु | १.२६.१३ | एवं राजर्षयः सर्वे | २.१०७.१४ | एवं वर्षसहस्राणि | ७.१०२.१६ |
| एवं बलिभ्यो बलिनः | ७.३३.२२ | एवं ब्रुवाणं काकुत्स्थं | ३.४३.८ | एवं ब्रुवाणो काकुत्स्थौ | १.३०.३ | एवं राजां विनिश्चयस्य | १.३२.२६ | एवं विक्रोशतां तेषां | २.४५.३२ |
| एवं बहुविधं जल्पन् | २.११४.३० | एवं ब्रुवाणं जनकः | १.७१.१ | एवं भवतु गच्छावः | ४.३८.५ | एवं राम समुद्भूतो | ७.३०.५५ | एवं विचित्राः पतगा | ४.१.२६ |
| एवं बहुविधं तं सा | २.२९.२२ | एवं ब्रुवाणं तमृषिं | २.११७.१३ | एवं भवतु भद्रं ते | १.४६.५ | एवं रामो मुदा युक्तः | ७.४२.२३ | एवं विज्ञाप्यमानं तं | ५.६३.११ |
| एवं बहुविधं दीनं | २.५२.५९ | एवं ब्रुवाणं तं धीरं | ३.७५.१० | एवं भवतु भद्रं ते | १.६०.३० | एवं रुद्राद्वरं लब्ध्वा | ७.६१.११ | एवं विदेहराजश्च | ७.५७.२० |
| एवं बहुविधं दुःखं | ५.१३.४८ | एवं ब्रुवाणं तं शूरमङ्गदं | ६.६६.२९ | एवं भवतु भद्रं वः | १.७२.११ | एवं लक्ष्मणमुक्त्वा | ३.१५.३० | एवं विदेहाधिपतिर्मधुरं | १.६८.१३ |
| एवं बहुविधं वाच्यो | ५.६८.२ | एवं ब्रुवाणं धर्मात्मा | ४.४.३१ | एवं भवतु भद्रं वो | ७.९५.१० | एवं लालप्य मानायां | ६.३२.३४ | एवं विधं कथमतां | २.६.२५ |
| एवं बहुविधा चिन्ता | ५.३१.१ | एवं ब्रुवाणं भरतः | २.११२.२० | एवं भवतु यास्यान्ति | २.१९.१३ | एवं वक्ष्यति को राजन् | ५.६४.१७ | एवं विधानं लङ्कायाः | ६.३६.२१ |
| एवं बहुविधा वाचो | ७.४३.२० | एवं ब्रुवाणं रामस्तु | ७.४०.१९ | एवं भविष्यतित्युक्त्वा | ७.५.१६ | एवं वदति तस्मिन् | ३.५५.३२ | एवं विधानि कर्माणि | ७.३६.३१ |
| एवं बहुविधा वाचो | ७.९७.२३ | एवं ब्रुवाणं शत्रुघ्न | ७.७२.१३ | एवं भार्याश्च पुत्राश्च | २.१०५.२७ | एवं वदन्तस्ते सोढुं | २.४०.२७ | एवं विधाश्च प्रवराः | २.११८.१२ |
| एवं बहुविधैः वाक्यै | ७.७३.१९ | एवं ब्रावाणं संरब्धं | ६.३६.१४ | एवं मधुरमुक्तस्तु | २.१११.८ | एवं वदन्त्यो बहुधा | ६.११३.१७ | एवं विधैरयं लोकः | ७.३७.अपा. ५.७७ |
| एवं ब्रुवति काकुत्स्थे | १.२८.३ | एवं ब्रुवाणं संरब्धं | ६.६०.७२ | एवं मधुर्वरं लब्ध्वा | ७.६१.१६ | एवं वयं न मृष्यामो | ३.६.१८ | एवं विधो यस्य | ४.३.३५ |
| एवं ब्रवति काकुत्स्थे | २.३६.१० | एवं ब्रुवाणं सुहृदं | २.६९.७ | एवं मन्ये गुणवतां | २.३९.११ | एवं वर्षसहस्रं हि तपो | १.६३.२७ | एवं विनिश्चयं कृत्वा | ७.९५.१६ |
| एवं ब्रवीत काकुत्स्थे | ७.७६.५१ | एवं ब्रुवाणं सौमित्रि | ३.५९.२१ | एवं मम च ते भक्ति | २.३१.१६ | एवं वर्ष सहस्रस्य | १.६४.२२ | एवं विनिश्चयं कृत्वा | ७.९८.२७ |
| एवं ब्रवति रामे तु | ७.५८.१ | एवं ब्रुवाणं सौमित्रि | २.३१.६ | एवं मया तदा राजन् | ४.४६.२५ | एवं वर्षसहस्राणां | २.२७.१९ | एवं विभीषणस्यापि | ७.१०.९ |

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| एवं विभीषणेनोक्तो | ६.१९.३४ | एवं श्रुत्वा महाबाहु | ७.३७.अ.पा.३.३ | एवं सस्मन्त्र्यन्नेव | ६.३८.८ | एवं स्वीकृतदारो वै | ७.१२.२२ | एष तूशनसा मुक्तः | ७.५९.२१ |
| एवं विलपतस्तस्य | ६.५.२२ | एवं श्रुत्वा महाबाहु | ७.३७.अपा. ३.२७ | एवं संस्मन्त्र्य बलिनः | ७.६.४५ | एवं हि कथयन्त्यास्तु | २.६२.१९ | एष ते नृगशापस्य | ७.५५.१ |
| एवं विलपतीं तारां | ४.२५.४६ | एवं श्रेष्ठगुणैर्युक्तः | २.१.३९ | एवं संमानिताश्चैते | ६.१२५.८ | एवं हिते भवेत् स्वस्ति | ५.२१.२२ | एष ते यद्यभिप्रायस्तदा | ६.३४.१३ |
| एवं विलपतीं दृष्ट्वा | २.५७.३३ | एवं स कालः सुमहान् | ७.९९.११ | एवं स राजा तद् राज्यं | ७.७९.१९ | एवं हि भवता राष्ट्रं यत्र | २.१४.५७ | एष ते राम गङ्गाया | १.३७.३२ |
| एवं विलपमानं तं | २.७६.१० | एवं स कृपणं तत्र | २.६४.४७ | एवं स राजा तं शापं | ७.५३.२४ | एवमेव नरश्रेष्ठ | ७.८७.२ | एष ते राम गङ्गाया | १.४४.२० |
| एवं विलपमानं तं. | ६.५०.२० | एवं सङ्गम्य तु तया | १.४८.२३ | एवं स राजा तं शापं | ७.६५.३७ | एषं कारेण्डवः पक्षी | ४.१.९३ | एष ते विस्तरो राम | १.३६.२७ |
| एवं विलपमानस्यं | २.७५.६३ | एवं सञ्चिन्त्य विप्रेन्द्रो | ७.२१.१ | एवं स राजा पुरुषो | ७.८७.२९ | एष कालात्ययस्तावदिति | ४.५९.२२ | एष ते सर्पसङ्काशो बाणः | ६.७१.५६ |
| एवं विलपमानस्य | ६.६९.१ | एवं स देवप्रवरः | १.११.११ | एवं स राजा व्यसनाभि | २.३४.६० | एस केतुः परः सङ्ख्ये | ६.६०.१९ | एष त्रैलोक्यघाता | ७.२४.क्ष १.८० |
| एवं विलपमानां तां | २.७५.१८ | एवं संदिश्य तां वाणीं | ७.८५.२२ | एवं स राजा सुमहान् | ७.६७.२२ | एष त्रोशति नत्यूह | २.५६.९ | एष त्वा रामरूपेण | ४.२५.४२ |
| एवं विलप्य बहुशो | ३.२१.२२ | एवं स न्यवसतत्र | १.१०.३२ | एवं स रावणः प्राप्तः | ७.३३.२१ | एष गच्छति मोक्षाय | ७.२४.क्ष.३.८ | एष त्विदामीमेवाह | २.७३.२६ |
| एवं विश्वासिता सीता | ५.३५.८४ | एवं स पर्यटन् सर्वा | ७.३७.अपा. ५.३ | एवं स रुषितो रामो | ३.६४.३७ | एष च प्रकृतिस्थो | ४.७.१८ | एष दत्त्वा च वित्तानि | ४.४.१९ |
| एवं विसृज्य तान् सर्वान् | १.१८.७ | एवं स मन्त्रिवृद्धैश्च | ६.३४.२३ | एवं सर्वं निवेद्याशु | ७.१०८.६ | एष चूडामणिं दिव्यो मया | ५.४०.७ | एष दर्दरसङ्काशो विनतो | ६.२६.४३ |
| एवं वीर्यो महातेजा | १.२१.१९ | एवं समाधिना युक्त | २.९१.२२ | एवं सर्वमशेषेण रावणा | ५.११.३५ | एष चूडामणिं श्रीमान् | ५.६५.२२ | एष दाशरथी राम | ३.४.२ |
| एवं व्यादिश्य विप्रौ | २.३.२० | एवं समाप्य यज्ञं | ७.९९.६ | एवं स विलपंस्तस्मिन् | २.९९.१८ | एष चैव मृगः श्रीमान् | ३.४.३६ | एष दाशरथी रामः | ६.६२.१४ |
| एवं शतसहस्राणां | ६.२६.४१ | एवं सम्बोधितस्तत्र | ४.१.१२५ | एवं सीतां तदा दृष्ट्वा | ५.१५.५५ | एष चैषामधिपतिर्मध्ये | ६.२७.४३ | एष देव दशग्रीवः प्राप्तो | ७.२६.४८ |
| एवं शापं भृगुर्दत्त्वा | ७.५१.१७ | एवं सम्बोधिताः सर्वे | ४.४५.८ | एवं सीतावचः श्रुत्वा | ३.४३.२२ | एष जेष्यति काकुत्स्थो | ६.५५.४ | एष देशस्य काकुत्स्थ | १.४७.१० |
| एवं शापं मयि न्यस्य | २.६४.५८ | एवं संभर्त्स्त्र्यमाना | ५.२४.४८ | एवं सुविहितो यज्ञो | ७.९२.९ | एष ज्ञाति सहस्रेण | २.८४.१२ | एष धर्मस्तु सुश्रोणि | २.३०.३२ |
| एवं शुद्धसमाचारा | ७.४५.९ | एवं सम्भाषमाणं | २.७९.१४ | एवं सुतत्कृतस्तेन | १.११.१८ | एष तं नरशार्दूलो | ६.८४.१८ | एष धारयते लोकानेष | ७.२४.क्ष १.८३ |
| एवं श्रुत्वा ततो हृष्टः | ४.३७.३७ | एवं सम्भाषमाणस्य | २.८५.१४ | एवं स्म दुःखिताः सर्वाः | ७.२४.क्ष ६.१६ | एष तस्मात् प्रणश्यामि | ७.२२.४९ | एष नत्यूहको हृष्टो | ४.१.२४ |
| एवं श्रुत्वा तु संवादं | २.३१.१ | एवं सम्भाषमाणौ | ३.६४.२५ | एवं स्वप्ने मया दृष्टो | ५.२७.२० | एष तारात्मजः श्रीमांस्त्वया | ४.२२.१० | एष नाम्ना दशग्रीवः | ७.२१.६ |

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| एष निर्यातितः श्रीमान् | ५.४०.८ | एष मे परमोदार वरः | ७.१०.३३ | एष वै तत्र वैदेह्या | ४.१.५६ | एषा गोदावरी सौम्य | ३.६४.१२ | एषा सा दृश्यते | ६.१२६.३६ |
| एष निर्याम्यहं युद्ध | ६.६५.८ | एष ते प्रथमः कल्पो | २.५२.६३ | एष वै परमोदारः | ७.२४.४१ | एषा ते रामवैदेही | ६.१२१.६ | एषा सा दृश्यते | ६.१२६.५२ |
| एष पन्था नरव्याघ्र | ३.५.३८ | एष ते प्रथमः काम | ३.१९.२० | एष वै सुमहान् | २.९६.१८ | एषा ते हृदयं भित्वा | ६.१०१.२९ | एषा सा दृश्यते सीते | ६.१२६.५१ |
| एष पन्था महर्षीणां | २.११९.२० | एष मे राम शोकान्त | ४.८.४० | एष शापवशादेव न | ७.३६.४१ | एषा त्रिपथगा गंगा | ६.१२६.४९ | एषा सा यमुना | ६.१२६.४७ |
| एष पन्थाः सुयोधानां | ६.९३.९ | एष यज्ञश्च याज्यश्च | ७.२४.४१ | एष शास्ता च गोप्ता | ६.५५.३ | एषा धर्मपरिक्लिष्टा | ४.२८.७ | एषाऽसि निर्जिता भद्रे | ६.११८.२ |
| एष पर्वतमध्यास्ते | ६.२६.४० | एष यूथ पतिर्नेता | ६.२७.२६ | एष शूरो रणे योद्धा | ७.२४.४१ | एषा नः परमा प्रीतिरेष | ७.१०७.१५ | एषां हर्षेण जानामि | ६.२.८ |
| एष पर्वतसङ्काशो | ५.१.२९ | एष योऽभिमुखो लङ्का | ६.२६.११ | एष शैलैः शिलाभिश्च | ६.३०.१२ | एषा नाति प्रतीता मे | २.७१.१९ | एषा हि प्रकृतिः स्त्रीणां | ३.१३.५ |
| एष पुष्पवहो वायुः | ४.१.५३ | एष रश्मिसहस्रेण | ७.३१.२७ | एष शोकः परित्यक्तः | ४.२७.४३ | एषा प्रसन्नसलिला | ४.१.६३ | एषा हि सुकुमारी च | ३.१३.३ |
| एष पूर्वस्य देवस्य | ७.६९.२६ | एष राजन् सहस्राक्षं | ६.२७.१६ | एष श्रियं गच्छति | २.१६.४४ | एषा बाणविनिर्भिन्ना | ३.३०.३ | एषा ह्यस्य परा प्रीति | २.१.३६ |
| एष पूर्वाश्रमो राम | १.२९.३ | एष राज विमानस्थ | ६.१२२.७ | एष सर्वस्वभूतस्तु | ६.१.१३ | एषा मया तव नराधिप | ७.८.२८ | एष आशंसते लङ्का | ६.२८.१७ |
| एष प्राप्तो दशग्रीवो | ७.२५.४७ | एष राम शिवः पन्था | ३.७३.२ | एष सर्वायुधोपेतश्च | ६.१७.५ | एषां कोटिसहस्राणि | ६.२८.४ | एषा विग्रहवान् धर्म | १.२१.१० |
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| किमङ्गदं साङ्गदवीर | ४.२०.२२ | किमायासेन ते भोरु | २.१०.४१ | किं आगमन कार्यं ते | १.५८.१६ | किं त्वं सन्त्प्यसे वीर | ६.२.२ | किं नु तेषां गृहैः | २.४८.७ |
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| किमत्र धनुषा कार्यं | २.९७.२ | किमाह मातुलो वाक्यं | ७.१००.७ | किं करिष्यामि भद्रं वः | ६.६.४ | किं त्वाऽमन्यत वैदेहः | २.३०.३ | किं नु मे सीतया कार्यं | ६.४९.५ |
| किमप्रियं ते प्रियचारु | ४.२०.२३ | किमाह सीता वेदेही | ५.६६.८ | किं करिष्याम्ययोध्या | २.१०२.८ | किं त्विदानीं मया | ७.१९.२८ | किं नु वक्ष्यामि कैसल्या | ६.४९.८ |
| किमयं कासवृत्तस्ते | ४.३३.४२ | किमाह सीता हनुमंस्त | ५.६६.१४ | किं करिष्याम्यहं तेन | ६.६०.२१ | किं धावसि प्रिये दूरं | ३.६०.२६ | किं नु शक्यं मया | ३.४२.४ |
| किमयं वध्यते तात | ७.२०.७ | किमिच्छसि वरारोहे | ७.४२.३१ | किं करिष्यावहे वत्स | ३.६७.३ | किं न स्मरसि कैकेयि | २.९.६ | किं नु शक्यं मया | ३.५०.२४ |
| किमयं वानरो राजन् | ५.६३.१२ | किमुवांच वचो रामः | २.५८.११ | किं कर्तुं शक्यमेवं | ३.५३.१० | किं न स्मरसि तद्युद्धे | ६.८९.९ | किं नु शत्रुघ्नमुद्दिश्य | ७.४३.६ |
| किमर्थमहमादृत्य | ६.६०.६८ | किमेत दिच्छेयमहं श्रोतुं | २.१०४.२ | किं कार्यं कस्य वा | ४.५१.१८ | किं नाम ते तात कनिष्ठ | ६.१५.२ | किं न्विदानीं मया | ७.२२.४८ |
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| किमर्थं नौ नरव्याघ्र | ६.१९.४१ | किमिदं वर्तसे भद्रे | ७.१७.४ | किं तु तत्कारणं येन | ५.२६.१८ | किं नु खल्वद्य गम्भीरो | २.११४.२२ | किं ब्रह्मणः सर्वपिता | ५.५४.३७ |
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| किमर्थं वाल्यनेनैव | ७.३५.११ | किमुक्त्वा बहुधा चापि | ६.२.२६ | किं ते व्यसितं राजन् | २.७६.६ | किं नु तत्कारणं सुभु | ४.३३.३१ | किं मया अपकृतं तस्य | १.५४.४ |
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| किं मां वक्ष्यति सुग्रीवो | ५.१३.२२ | कीर्तिभूतां पताकां | २.४४.७ | कुतो निष्क्रमितुं | ३.११.६६ | कुम्भकर्ण प्रजज्वाल | ६.६७.४६ | कुम्भकर्णादयश्चेमे | ५.२७.३८ |
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| किं वो हनुमता कार्यं | ६.८.१० | क्रीडारतिविधिज्ञानां | ३.३८.२४ | कुमारानागतान् श्रुत्वा | ७.४४.१२ | कुम्भकर्ण शुभं दिव्यं | ६.६२.१० | कुरु प्रणामं धर्मात्मन् | ४.१३.२५ |
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| किं समर्थं जनस्यास्य | २.५७.१४ | कुञ्जरस्येव रौद्रस्य | ३.४.२३ | कुमाराश्च महात्मानो | १.७७.१५ | कुम्भकर्णस्ततो यत्तो | ७.१०.३ | कुरु प्रियं तथा तेषां | ३.३४.२३ |
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| किरीटकुटो ज्ज्वलितं | ६.११४.३६ | कुण्ठलाभ्या तु यस्यै | ६.७१.२४ | कुमुदस्य सुषेणस्य | ४.३३.१० | कुम्भकर्णस्तु दुष्टात्मा | ७.१०.४८ | कुरुष्व मे प्रियहितमेत | ६.६२.२३ |
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कुर्वन्तः कदनं घोरमेते
कुर्वन्तस्तुमूलं युद्धं
कुर्वन्ति कुसुमापीडान्
कुर्वन्त्यः कलहं घोरं
कुर्वाणा बहुशब्दांश्च
कुलं धन्यमिदं मन्ये
कुलं व्यपदिशन् वीरः
कुलस्य त्वमभावाय
कुलस्य हेतुः स्फीतिस्य
कुलीनमकुलीनं वा
कुलीनः सत्त्वसम्पन्न
कुले जात महाप्राज्ञ
कुले महति सम्भूते
कुले यद्यप्यहं जातो
कुलेषु जाताः सर्वे
कुलोचित मतिः क्षत्रं
कुशकाशशरेषीका
कुशचीरधरं देवं
कुशचीरपरिक्षिप्तं
कुशचीरा जिनधरं

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६.१०८.३१ कुशुमुष्टिमुप्रादाय
४.३९.४२ कुशलं चाह सिद्धार्थो
१.७२.१० कुशलं नो महाबाहो
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२.१०९.४ कुशली तव काकुत्स्थः
२.१०४.१६ कुशली यदि काकुत्स्थः
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क्षणभूतेव नौ रात्रि
क्षणेन तु महाघोरं
क्षतजार्दसवर्णाभा
क्षत्रबन्धुं सदानार्यं
क्षत्रबन्धो स्थितो
क्षत्रं ब्रह्ममुखं चासीद्
क्षत्ररोषात् प्रशान्तस्त्वं
क्षत्रवेदविदां श्रेष्ठो
क्षत्रियाणां च हि
क्षत्रियाणां तु वीराणां
क्षत्रिया ये च शूद्राश्च
क्षत्रियाश्च महात्मानो
क्षत्रियेण वधो यजन्
क्षत्रियैर्बहुभिर्वीरैः शक्र
क्षत्रियो याजको यस्य
क्षत्रियोऽहं दशरथो
क्षत्रियौ वृत्तसम्पन्नौ
क्षमया हि समायुक्तं
क्षमस्व रोषं त्यज राक्षसे
क्षमस्वाद्य दशग्रीव

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३.९.२६ क्षितिक्षमा पुष्कर
७.९६.८ क्षिपतः शरवर्षाणि
७.३७.१६ क्षिपतोः शरजालानि
२.६४.२४ क्षिप्तवांस्त्वं प्रदीप्तं
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२.६४.१३ क्षिप्रमद्य दुराधर्षा लङ्कां
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७.३२.३० क्षिप्रमेष्यति काकुत्स्थो

७.३७.६ क्षिप्रमेण्यती काकुत्स्थो
१.३३.९ क्षिप्रं तव स नाथो
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जनस्थाने वसद्भिस्तु
जनस्थाने हतस्थाने
जनस्थाने हस्थाने
जनस्यास्याल्पभाग्य
जनौघैस्तैर्विसर्पेन्द्रिः
जन्मप्रभृति ते वीर
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जपतस्तु मुनेस्तस्य
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जम्बुमाली महामाली
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जम्बुमालेः सुमालेश्च
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| तं चापीडयमानं तु | ७.३४.२२ | तं तु तारा परिष्वज्य | ४.१६.११ | तं ते भयपरीताङ्गा | ४.३१.२० | तं दृष्ट्वा निहतं शूलं | ६.७९.३६ | तं दृष्ट्वा लोकनिन्द्या | ६.९५.७ |
| तं चाप्रतिमकर्माणम् | ५.१८.२१ | तं तु दृष्ट्वा तथा भूतं | ७.३०.२० | तं तैलघौतं विमलं | ६.९९.१८ | तं दृष्ट्वा निहतं शङ्खये | ७.२७.५० | तं दृष्ट्वा वज्रदंष्ट्रस्य | ६.५४.२२ |
| तं चिन्तया दुस्सहया | ४.३०.१५ | तं तु दृष्ट्वा बलात्तेन | ७.२९.३० | तं तोरणाविटकस्थं | ५.४४.६ | तं दृष्ट्वा पतितं भूत्वा | ३.५१.४४ | तं दृष्ट्वा वदनान्मुक्तं | ५.१.१६१ |
| तं चैनं परमोदारं | ७.८४.१४ | तं तु दृष्ट्वा मणिश्रेष्ठं | ५.६६.२ | तं तोलयित्वा बाहुभ्यां | ४.११.४७ | तं दृष्ट्वा पतितं भूमौ | ३.२६.१६ | तं दृष्ट्वा वानरमुख | ७.१६.१४ |
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| तं त्रयोक्तमपर्यङ्के | ७.१३.१६ | तं तु पर्वतमासाद्य | २.५६.१३ | तं दीप्तमिव कालाग्नि | ४.३१.३१ | तं दृष्ट्वा भयमोहिताम् | ५.३४.१३ | तं दृष्ट्वा सुमहत्कर्म | ६.१०३.२७ |
| तं तथा परितापार्तं | ३.६७.४ | तं तु पूर्वोदितं वृद्ध | २.१४.४४ | तं दीप्तमिव कालाग्नि | ७.६९.२० | तं दृष्ट्वा भरतः श्रीमान् | २.९९.२९ | तं देव देवोपमात्मजं | २.२.५७ |
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| तं तपन्तमिवादित्य | २.१६.११ | तं तु राजन् दशग्रीवं | ७.१४.२५ | तं दृष्ट्वा गिरि शृङ्गाभ | ३.६७.१० | तं दृष्ट्वा भीमसकाशं | ७.७४.२१ | तं देशमहमागम्य | २.६३.३५ |
| तं तपन्तमिवादित्य | ६.७३.३६ | तं तु रामः समाज्ञाय | २.१०४.१ | तं दृष्ट्वा जृम्भमाणं ते | ४.६७.१ | तं दृष्ट्वा मन्त्रिणः सर्वे | १.५८.१२ | तं देशं प्रभया तस्य | ७.२१.९ |
| तं ततः प्रीतिसंहृष्टः प्रीति | ५.५८.२ | तं तु वज्रमिवोत्सृष्ट | २.१०२.२ | तं दृष्ट्वा ज्वलितं | १.१८.४४ | तं दृष्ट्वा मुनयः सर्वे | १.२९.२५ | तं देशं समतिक्रम्य | ४.४३.३३ |
| तं तु कृच्छ्ररगतं दृष्ट्वा | ५.१३.२५ | तं तु वेदविदातेन लम्बा | ७.३६.३ | तं दृष्ट्वा तौ महाभागौ | ३.१४.२ | तं दृष्ट्वा मुनिमायान्तं | ७.४९.१९ | तद्रक्षो बोधयिष्यन्तश्च | ६.६०.५१ |
| तं तु कृष्णाजिनधरं | २.९९.२६ | तं तु शीघ्रमतिक्रम्य | ४.३.२१ | तं दृष्ट्वा त्वभिनिर्यान्तं | ६.८१.७ | तं दृष्ट्वा मृत्युसंकाशौ | ३.४९.१८ | तं धर्ममिव धर्मज्ञं | ६.१२८.३५ |

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| तं धर्मेऽग्नि पुत्रेषु | ७.३३.१३ | तं पश्यमानो नृपति | २.३.३७ | तं प्रहृष्टं निधायांके | ३.५१.२३ | तं मन्मथशरैर्विद्धं | २.११.१ | तं राजमार्गस्थं मित्र | ६.६०.१७ |
| तं नखैर्दशनैश्चापि | ६.६७.३३ | तं पुत्रं दुर्विनीतं | ७.६१.१९ | तं प्रापयन्तं वचनं | ६.२०.१६ | तं मन्ये राघवं वीरं | ६.७२.११ | तं रामः पुरुषव्याघ्रो | २.९६.१५ |
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| तं न पश्यामहे लोके | ६.९५.३८ | तं पुत्रवधसन्तप्तं | ६.९२.१७ | तं प्रासमावलोक्यतदा | ६.६९.९३ | तं महाप्लवगं दृष्ट्वा | ६.५६.९ | तं रामेवानुविचिन्तयन्तं | २.४२.३५ |
| तं न पश्याम्यहं युद्धे | ६.७२.९ | तं पुरस्तात् स्थितं | ६.७०.५६ | तं प्रेक्षमाणः सहसा | ६.७१.१०४ | तं महाभ्रमिवादित्यस्ते | ६.१०.७ | तं रामोऽभ्यपतत् क्षिप्रं | २.३४.१८ |
| तं निकृष्टं शरं दृष्ट्वा | ६.७१.६९ | तं प्रगृह्णा महाखड्ग | ६.६७.११ | तं प्रेक्ष्य रामः सुभ्रुशम | ३.४.९ | तं महोरगसंकाशं | ३.२६.१२ | तं लक्ष्मणोत्सृष्ट | ६.७१.१०३ |
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| तं निर्विषाशीविषसन्नि | ६.५९.१४२ | तं प्रदक्षिणमागम्य | २.९२.१७ | तं ब्रह्मा लोकपालानां | ७.७६.४३ | तं मामेवं गतं पुत्रः | ४.५९.८ | तं वज्रजाम्बूनदचारु | ६.६७.१५५ |
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| तं निषण्णं ततो दृष्ट्वा | ४.३८.२१ | तं प्रयान्तं समुद्रीक्ष्य | ५.१.१५७.(१) | तं भार्या बाणमोक्षेण | ४.१९.३ | तं मेरुशिखराकारं | ६.१७.२ | तं वानरसहस्राणि | ४.२६.१९ |
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| तं निहत्य महाबाहु | १.१.५३ | तं प्रविष्टं वनं दृष्ट्वा | ४.१२.२३ | तं भीमवपुषं दृष्ट्वा | ६.७१.३८ | तं यान्तं अनुगच्छन्ति | ७.१०९.१० | तं वाली क्रोधताम्राक्षः | ४.१६.१९ |
| तं नीलजीमूतनिकाश | ३.५१.४५ | तं प्रविष्टं विदित्वा | ४.१०.१७ | तं भीमवेगा हरयो | ६.४५.६ | तं रक्षोधिपतिं क्रुद्धं | ५.५२.३ | तं विजित्य मूहूर्तेन | ७.२३.१९ |
| तं पत्रविटपे लीनः | ५.१८.२५ | तं प्रश्नितस्ततो रामं | ६.११४.९३ | तं भूमौ देवसङ्काशं | ६.८३.११ | तं रथं राजपुत्राय | २.३९.१३ | तं विना कैकेयीपुत्रं | ६.१२४.७ |
| तं पथ्यहितवक्तारं | ३.४०.२ | तं प्रसादं तु रामस्य | ६.१९.२८ | तं भूमौ पितुरातेन | २.१०३.९ | तं रथं सूर्य सङ्काशं | २.४०.१३ | तं विप्रमग्न्यगार | २.३२.२ |
| तं पद्मदलपत्रक्षं | ५.२५.१६ | तं प्रास्थितं महात्मान | ६.७३.१० | तं मत्तमातङ्ग | ४.११.२८ | तं रथस्थमथो दृष्ट्वा | ६.४३.३६ | तं विभीषणसुग्रीवौ | ६.४१.२६ |
| तं परिभ्रज्य धर्मात्मा | २.३२.३९ | तं प्रस्रवणपृष्ठस्थं | ४.४७.१० | तं मत्तविम मातङ्ग | २.१०४.१५ | तं रथस्थं धनुष्पाणि | ३.२८.११ | तं विमोक्षयितुं वीर | ६.१०१.२५ |
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| तं विवर्णमुखं दृष्ट्वा | ६.८९.३ | तं सन्दिश महाबाहो | ६.८४.२० | तं स्वयं पूजयित्वा | ३.३१.३७ | तयोः पादाभिघाताच्च | ६.७६.८३ | तयोस्तद्भाषितं श्रुत्वा | ७.८८.४ |
| तं विसृज्य ततो रामो | ७.३८.१६ | तं समाश्रित्य विबुधा | ७.३७.अपा. २.१५ | तं स्वयं पूजयित्वा | ३.३५.४० | तयोः पुत्रौ तु सम्भूतौ | ७.५८.१० | तयोस्तद्वचनं श्रुत्वा | १.२३.९ |
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| तं वैश्रवणसङ्काशं | २.१६.८ | तं समीक्ष्य त्ववहितं | २.२४.१ | तया तान्य पविद्धानि | २.१०.७ | तयोरथ महान् कालो | ६.८९.४१ | तयोस्तद्वाक्यमाधुर्यं | २.९०.३ |
| तं व्रजन्तं प्रियोभ्राता | १.१.२४ | तं समीक्ष्य महातेजा | ४.४४.११ | तया दत्ताभयास्तत्र | ७.५१.१२ | तयोरन्वेषतोरेवं सर्वं | ३.६९.२४ | तयोस्तु क्रोध संरम्भात् | ४.११.४२ |
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| तं शरैर्निशितैर्हत्वा | ३.३४.२४ | तं समुत्थाप्य काकुत्स्थ | ६.१३०.४१ | तया भिन्नतनुत्राणः | ७.८.१४ | तयोर्मध्ये प्रवृत्तो | १.३९.५ | तरसा युक्त रूपेण सानु | ६.६.१८ |
| तं शिष्यः प्रश्रितो | ३.१२.१५ | तं समुत्थाप्य भीमाक्षं | ६.६०.८५ | तया महत्या यायिन्या | २.९३.१ | तयोर्गेगवतोर्वेगं | ५.४६.२९ | तरस्विना ते तरवस्तर | ५.१४.१४ |
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| तं शैलमिव शैलाभाः | ६.६७.३२ | तं समुत्सृज्य सा शक्तिः | ६.५९.१२१ | तया समागते तस्मिन् | ५.३४.७ | तयोः शरपथं प्राप्तो | ६.१००.१७ | तराम् सरितां श्रेष्ठां | १.४५.७ |
| तं शैलशृङ्गैर्मुसलै | ६.६०.४० | तं सवृक्षं महाबाहु | ५.६२.२६ | तया समेत्य विधिवत् | ६.१२९.४९ | तयोः शिखरयोर्मध्ये | ६.७४.३१ | तरिष्यति च सुव्यक्तं | ६.६.१७ |
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| तं श्रुत्वा निनदं भ्रातुः | ४.१२.१६ | तं सिंहमिव संकुद्धं | ६.६४.१४ | तयाऽऽहूतो नरव्याघ्रौ | ३.४३.३ | तयोः समागमः पूर्वं | ६.१२९.३८ | तरुणादित्यवर्णाभ्या | ५.२२.२८ |
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| तं श्रुत्वा समनुप्राप्तं | २.४.९ | तं स्यन्दनमधिष्ठाय | २.४६.२८ | तयोः क्षतजमार्गेण | ६.४५.९ | तयोस्तदा सादितयो | ६.७४.१ | तरुणादित्यवर्णेषु | ४.३७.३ |

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नेच्छता तात मां हन्तु
नेदमद्य त्वया ग्राह्यं
नेदानीं गुह योग्योऽयं
नेदुरास्फोटयामासु
नेदुर्दुन्दुभयः खस्थाः
नेदृशं दृष्टपूर्वं
नेदृशं दृष्टपूर्वं
नेदृशेषु च कुध्यन्ति
नेदुरेषु विमुह्यन्ति
नेमं मोक्षयितुं शक्ताः
नेमौ मोक्षयितुं शक्या
नेमौ शक्यौ रणे जेतुं
नेयमन्येन नगरी शक्या
नेयमर्हति चैश्वर्यं
नेयमस्ति पुरी लङ्का
नेयमस्ति पुरी लङ्का
नेयं मम महीवेगं
नेयं जरयितुं शक्या
नेयं मम मही सौम्य

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| स काञ्चनमयं पीठं | २.८१.११ | स कुम्भकर्णं संकुद्धो | ६.६७.५ | स कृत्वा भुक्नुति | ६.१०३.३६ | स गङ्गां प्राग्वटे | २.७१.१० | स गदाभिहतस्तेन | ६.७६.३० |
| स काञ्चनं भारसहं | ६.६५.३० | स कुम्भकर्णं सुरसङ्घमर्दनं | ६.६७.१६७ | स कृत्वा मानुषं रूपं | ४.५.९ | स गणं रावणं हत्वा | ५.३९.४३ | स गन्धस्तं महासत्त्वं | ५.९.२१ |
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| स कामबलसंयुक्तो | २.१०.१७ | स कुम्भकर्णस्य वचो | ६.६७.१४० | सकृदेव कृतो रावः | ७.३२.२२ | स गत्वा चोत्तरं तीरं | ७.४८.२३ | सगिरेश्चित्रकूटस्य | २.९८.१६ |
| स कामममवाप्यैव | १.१.३७ | स कुम्भकर्णस्य शरान् | ६.६७.१०३ | सकृदेव प्रपन्नाय | ६.१८.३५ | स गत्वा तप अभिष्ठत् | १.३६.२६ | स गृध्रराजः कृतवान् | ३.६८.३७ |
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| सकामा भव कैकेयि | २.४२.२१ | स कुम्भकर्णोऽस्त्र | ६.६७.१४७ | सकृदेव समिद्धस्य | ६.८०.९ | स गत्वा दूरमध्वानं | ६.२०.१५ | स गृहीत्वा धनुर्घोरं | ४.१२.२ |
| सकामा भव कैकेयि | २.६६.३ | स कुम्भकर्णो हृतकर्ण | ६.६७.८८ | सकृद्दृष्टाग्वपि स्त्रांषु | २.११८.६ | स गत्वा दूरमध्वानं | ६.८५.३३ | स गृहीत्वा महावीर्यः | ६.१०४.१७ |
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| स किञ्चिदनु संप्राप्तः | ५.५७.१५ | स कृत्वा निश्चयं राम | १.६५.४ | सखा तु तव काकुत्स्थो | ६.१२८.२३ | स गत्वा वचनात्तस्य | ७.२४.१४ | संक्षिप्तोऽयं मयाऽऽत्मा | ५.१३.६४ |
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| स कीर्यमाणः शर जाल | ६.१०१.६३ | स कृत्वा पृथिवीं | ७.६७.६ | सखे राघव धर्मज्ञ | ६.५०.५६ | स गत्वा सरयू तीरं | ७.१०६.१५ | संक्षेपस्त्वेष ते राम | ४.८.३८ |
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| स संख्ये राममासाद्य | ६.१००.२२ | स च ज्येष्ठो नरश्रेष्ठ | १.३८.२० | स च मायामयो दिव्यः | ३.४९.१९ | स चास्य कथयामास | १.१५४ | स चिन्तनपक्ष सहसा | ३.५१.४३ |
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| सङ्गमं च समुद्रेण | १.३.३४ | स च तां कालयोगेन | १.३३.१४ | स च राज्यं चिरं कृत्वा | ७.३६.३८ | स चिन्तयामास ततो | ५.१२.२ | स जगाम वन वीरो | १.१.३३ |
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| स तु कृत्वा सुवेलस्य | ६.३८.१ | स तु तेन प्रहारेण | ६.७६.९१ | स तु धर्मप्रज्ञेन मेरोः | ७.२.७ | स तु रामवचः श्रुत्वा | ४.१४.१९ | स तु शारदमेघामं | ७.२०.२१ |
| स तु कोपेन चाविष्टः | ६.८२.९ | स तु तेन प्रहारेण | ६.७७.१४ | स तु ध्यात्वा मुहूर्तं | ६.५७.२ | स तु रामस्य धर्मात्मा | ६.१९.२ | स तु शूरो महावेगो | ६.९८.३३ |
| स तु क्रुद्धो महावेगो | ६.९९.१५ | स तु तेन प्रहारेण | ६.७७.१८ | स तु नालाकनाराचैर्गदा | ६.७३.३० | स तु रामस्य वचनं | २.५२.५ | स तु शूलगदाप्रासाञ्छक्ति | ७.२१.३५ |
| स तु क्षिप्तो बलवता | ६.९९.१५ | स तु तेन प्रहारेण | ६.९९.७ | स तु नित्यं प्रशान्तात्मा | २.९.९० | स तु रामानुजश्चापि | २.७५.७ | स तु श्रुत्वा महाहासमूर्ध्वः | ७.२४.१४.८ |
| स तु गत्वा पुरीं लङ्का | ७.११.२६ | स तु तेनैव हर्षेण | ७.११.२१ | स तु निर्धूय सर्वान्नो | ४.९.८ | स तु रावणमासाद्य | ७.२२.१३ | स तु श्रेष्ठैर्गुणैर्युक्तः | २.१.१९ |
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| स तु गत्वा मुनिध्यानं | ७.९.२० | स तु दत्तवरः प्रीत्या | ६.१२९.५८ | स तु पवनसुतो निहत्य | ६.५२.३९ | स तु रोषपरीतांगो | ४.१५.३ | स तु संहृष्टवदनः | २.८५.११ |
| स तु तत्र दशग्रीवः | ७.२६.१ | स तु दत्त्वा दशग्रीवो | ७.२५.१ | स तु प्रहारारभिहतः | ६.९७.१९ | स तु वर्षसहस्राणि | ४.५१.१२ | स तु संहृष्टसर्वाङ्ग | ५.१४.२ |
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| स तु तद्राक्षसं जन्म | ७.३७.अपा. ५.८८ | स तु दिव्यो महाभीमः | ७.२८.२४ | स तु भुक्त्वा मुनिश्रेष्ठ | ७.१०५.१५ | स तु वाली प्रचलितः | ४.१६.२४ | स तु संज्ञामुपागम्य | ४.३०.४ |
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| स तु ताम्यति धर्मात्मा | ६.१२४.६ | स तु दृष्टैव मां | ४.१०.१५ | स तु मामब्रवीद् इन्द्रो | ३.७१.१५ | स तु विपुलयशा | ४.४.३६ | स तु सीतां वरारोहां | ३.५७.१४ |
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| सर्वमेतद्विचेतव्यं | ४.४३.६३ | सर्वलक्षणसम्पन्नं | २.६५.१० | सर्वानाकुलयंस्तत्र | ६.७४.४५ | सर्वे क्षयान्ता निचयाः | ७.५२.११ | सर्वे यथा मां वक्ष्यन्ति | ५.६४.१४ |
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| सर्वैः क्रतुशतैरिष्टं | ७.६.३७ | स लक्ष्मणस्य रामस्य | २.९९.६ | स ब्रह्म मानस्सुभृशं | ३.३.२१ | स वानरान् सप्त शतानि | ६.६९.७० | स विसृष्टो बलवता | ४.१२.३ |
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| स विह्वलितसर्वाङ्गो | ६.७०.१६ | स वै नारायणो देवः | ७.२४.४५ ५.६८ | स शरैराहतस्तेन सरोषो | ६.८८.३२ | स शूलनिस्त्रिशपरश्व | ६.७३.५३ | स संज्ञां प्राप्य तेजस्वी | ६.७६.२६ |
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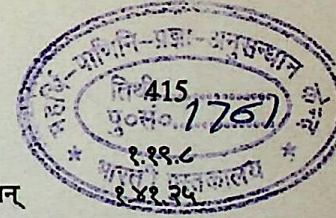
श्रीमद्वाल्मीकीय रामायणम् : : श्लोकानुक्रमणी

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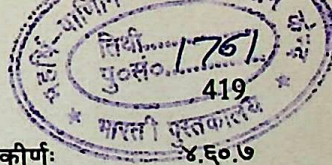
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